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THE
SOVNDING
OF THE TWO LAST
TRVMPETS,

the sixt and seventh:

OR

Meditations by way of Paraphrase
upon the 9th. 10th. and 11th. Chapters of the
REVELATION, as containing a Pro-
phetic of these last Times.

Digested by *Henry Burton* during
his Banishment, and close imprisonment
in the Isle of *GVERNSEY*.

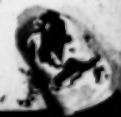
Revel. I. II. III.

*I heard a great voice as of a Trumpet, saying, what thou seest write
in a Book, and send it to the Churches.*

LONDON:

Printed for SAMUEL GELLIBRAND
at the *Brazen Serpent* in *Pauls Church-yard*,

1 6 4 1.







TO
The Honourable the Knights,
Citizens, and Burgesses of the Honourable
House of *Commons* now assembled in *Parliament*.

Most Noble & grave Senate,
having by me a certain *Idea*
of some *Meditations* upon
the sounding of the *sixth*
Trumpet, which *Idea* I first
conceived in my close Pri-
son and Exile, the wombe of its breeding,
forming, and growing to that small stature it
is of: and finding (by comparing with this
trumpets sound, the sight of those remarka-
ble things within the circuit of our times)
such an harmony between them, as the things
themselves seemed to returne a full eccho to
the sound; which as it afforded mee matter to
exercise and recreate my thoughts, and so to
deceive the naturall *tedium* of so horrid a soli-
tarienesse, and to support humane infirmities
with some hope, that it was not impossible

(all circumstances weighed) that such a dying life (meerly upheld by a divine power) might yet survive to bee an eye-witnesse of the accomplishment of the things then remayning to be fulfilled: so now (though so long since my returne) I have conceived it might bee not altogether unseasonable for your godly wisdomes to take notice of it, as who have no small interest in it, seeing it hath pleased the Divine Providence in so full and important a season to call you together to be the grand Agents and Instruments of accomplishing his great worke falling within the sound of this *Trumpet*, and hastning on the terrible summons and consummation of the seventh and last: to whom then should I now dedicate these my *Meditations* but to your worthy selves, and that not only for the interest you have of right in them, but in me also, whose deliverance from Prison and Exile, your unanimous votes made the handsell and first-fruits, and so the happy *Auspicia* of this ever famous and unparalleled Parliament? so as I have received, and doe enjoy a second life, which under God I owe to the immaculate justice of this Honorable

nable House; nor a life only, but (which is better then this life) a glorious libertie, and that not only from a perpetuall prison and exile, but (with many thousands more) from the bonds and chaines of a *Babylonish* and Antichristian captivity, from the remainder whereof (still surviving) we hope and pray for a full deliverance by you. And for me, if my late *testimony* against the *a* Beast may *a* Revel. 11. 7. come in for a share with those *b* two witnesses *b* Ibid. v. 3. mentioned in this *sixt Trumpet* (which I am farre from arrogating to my selfe) then this I dare be bold to say, that your unanimous vote which called mee from Exile, is that *Great voice from Heaven*, saying to the Witnesses, *Come up hither*. And was not that a *Great voice*, which was made up of the whole House, none contradicting, when the widows petition for her exiled Husbands liberty was read and granted? And the Order for his liberty came it not to his Prison just in the beginning of that moneth, which made up three yeeres and half, answering to three days & a half, as here yee shall find it calculated? But I submit all to the charitable & judicious interpretation of your excellent wisdomes. But little thoughts

thoughts had I of such a Parliament as this, when these *Meditations* were a working. And this I humbly pray you to take notice of, that I have, without any alteration, or addition; of second thoughts, presented these my *Meditations* unto your Honours, as they were first conceived, that wherein (at such a distance, as I then was) they have come home to the Prophecie, God may have the Glory, and wherein short, or wide, humane frailty may obtaine pitie and pardon. Now the Lord Iesus Christ be pleased to continue his March before you, and fill your hearts more and more with all holy Zeale and invincible courage, to fight his spirituall Battell against the *Beast* and his Crew, that you being his *Called*, and *Chosen*, and *Faithfull*, may with the Lamb overcome, and reigne with him for evermore, which is and ever shall be the fervent prayer of

Your ever vowed Servant,

Henry Burton.



The founding of the two last Trumpets,

The sixth and seventh : from Revel. 9. 13. to
the end of the eleventh Chapter: very
usefull, and much to be ob-
served in these last times.



So the whole Booke of the *Revela-
tion* is a prophetic of the e-
state of Gods Church, and of
the grand enemies therof, from
Johns time, till time should bee
no more : So the founding of
the *seven Trumpets* is a speciall
prophetic of things to come to

pass in the very last times, on which wee are now
salne, and more especially the *sixt Trumpet* points to
these very present times, and the *seventh* to the now
approching time, in the end whereof time shall
have an end, and so bee swallowed up of Eter-
nitie. And for the greater both observation and

The sounding of the

* Cap. 6.1.3.5.
&c.

a Mr. Mede.

b Ezech. 1.16.

confirmation of this last prophetic utterer by the Seven Trumpets, it is tribled in this book: first under the *Seven Seals*, Chap. 5.5. Secondly, here under the *Seven Trumpets*, Chap. 8.7,8. And thirdly, under the *Seven Vials*, Chap. 15.16. The *Seals* are opened, that all may * see: the *Trumpets* are sounded, that all may heare: and the *vials* are poured out to the destruction of the enemies of Christ, and to the consolation of his Church. The whole Prophecie is set out in great State and magnificence: as by Christ the Lambe, and Lion of the Tribe of *Juda*, and from him by his holy Angels. All which should draw our attention, as to matters and mysteries of highest excellencie. And we may note how these three Sevens doe συγχρονίζεσθαι (as a some have well observed) that is, are coincident, and all fall within the same time, or like the wheels in b *Ezechiel*, have their motion one within another. As (Chap. 8.1.) no sooner is the *seventh Seale* opened, whereupon follows *silence in heaven for halfe an houre*: but *John* sees the *Seven Angels standing before God*, to whom were given the *Seven Trumpets*, Verse 2. So as the issue of the *Seven Seals* falls upon the *Seven Trumpets*, as having their accomplishment in them. But before they sound, *Another Angell stands at the Altar*, the golden Altar before the throne, which is Christ, offering up much incense, with the prayers of all Saints, here below, which prayers, as incense, are accepted of God, Verse 4. and out of the same Censer filled with fire from the Altar, the fire is cast upon the Earth, whereupon the seven Angels with their seven Trumpets prepared to sound. And who so compareth their seven severall Soundings, and the severall

all effects thereof, with the severall pourings forth of the *seven Vials*, and the effects thereof, hee shall observe such a similitude between them, as will put him out of all doubt, that the *seven Trumpets* and the *seven Vials*, are all one and the same *Prophecie*.

Take a brief view hereof. The *c* sounding of the *first Trumpet*, and the pouring forth of the first *Viall* ^{c Chap. 8. 7. ch. 9. 16. 2.} smites the Earth: the *d* *second Trumpet* and *Viall*, the ^{d Chap. 8. 8. Chap. 16. 3.} Sea: the *third Trumpet* and *Viall*, the Rivers: the *fourth Trumpet* and *Viall*, the Sun: the *fifth Trumpet* and *Viall*, the Kingdome of the Beast, the throne whereof is chiefly in *Rome*; so as under this *Trumpet* and *Viall*, the *Beasts Kingdome* is exceedingly *c* darkned, as with smoke out of the bottomlesse pit, and ^{c Chap. 16. 10. Chap. 9. 1. 2. 3.} the limbes of the Beast, the vassals of his Kingdome of darknesse, even all such, as have *f* not the *Seale of* ^{f Chap. 9. 4. Chap. 7. 3.} *God in their fore-heads*, are tormented by sundry plagues, as Chap. 9. and 16. 10, 11. So as this *sift* *Trumpet* and *Viall* seems to set forth (not excluding the former; for they have all a concurrence in some degree one with another from the very first to the last) more clearly the State of the Kingdome of the Beast, upon, and since the *Councell of Trent*, whereby through *smokes out of the bottomlesse pit*, his whole Kingdome and Throne grew more darke, then formerly they had been; of that smoke, never such *Locusts* bred, which for multitude, greatnes, and power, far exceed those of *Egypt*, full of *Martiall* terrour (as Chap. 9. 7, 8, 9, 10, 11.) whose *King over them is the Angell of the bottomlesse pit*, *Abaddon* or *Apollyon*, a most cruell and mercilesse destroyer. And that this is that Great Beast of *Rome*, with all his crew of *Jesuits* and *Friers*, no question is to be made. And

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here by the way, wee may cleerly see, that by the darkning of the *throne of the Beast* upon the powring out of the *fifth Viall*, is not to be understood the destruction of *Rome* it selfe (as some have imagined) but thereby is meant that universall darknes arising from the *smoke out of the bottomlesse pit*, wherewith the Kingdome of the Beast is altogether covered, like that palpable *Egyptian* darknesse, the immediate fore-running plague of the destruction of their *First-borne*, and so of Israels finall and full deliverance, in the destruction of the whole power, and flower of *Egypt*. That this is so, compare but the *fifth Viall*, with the *fifth Trumpet*: in neither of which you shall find any touch or footstep of *Romes* Ruine, but in both a wonderfull darknesse over that whole *Throne and Kingdome*, so as unto them (by reason of the smoke out of the pit, namely grosse, palpable, and damnable colours and pretences, as a blacke veile to cover their Mystery of iniquitie, most cunningly woven up in the *Councell of Trent*, but first contrived in the Popes Conclave, the Beasts Den, at *Rome*) the *Sun and aire* are altogether darkned, as with the black cloud towards the *Egyptians*, while the bright pillar of the Gospell shines forth cleerly to Gods people. And that this is the sense aforesaid, is manifest, not only by comparing the *fifth Viall*, with the *fifth Trumpet*, but also by considering, and comparing the *sixth Viall*, with the *sixth Trumpet*. For if it shall appeare, that we are now come within the Sound of the *sixth Trumpet*, and under the time of the powring out of the *sixth Viall*: then certainly the *fifth Viall*, and the *fifth Trumpet* are alreadie past (saving only that all the *Vials* are still

powring out, and all the *Trumpets* still a sounding, til they all conclude in and with the last). And if (for the mayn) past, and yet *Rome*, the seat of the *Beast*, unruined, then certainly by the darkning of the Seat of the *Beast* in the *fifth Viall*, cannot be meant the destruction of the *Citie of Rome*. And thus having by way of preface premised these things, which also may serve as a key to introduce us now to take a view of our proposed matter, namely the *sixth Trumpet*: wee now come, by the same Grace of God, leading and guiding us, to such Observations, as the Text all along presents unto us, and wherein our eyes are infallible witnesses of those things which our eares doe heare from the sound of this *Trumpet*.

Chap. 9. 13. *And the sixth Angell sounded, and I heard a voice from the foure hornes of the golden Altar, which is before God, saying to the sixth Angell, which had the Trumpet, loose the foure Angels, which are bound in the great River Euphrates: And the foure Angels were loosed, which were prepared for an houre, and a day, and a moneth, and a year, for to slay the third part of men, &c.*

In the former verse, after the sounding of the fifth Angell, it is said, *One woe is past, and behold there comes two woes more hereafter*. Whereupon it is added, *And the sixth Angell sounded, &c.* This shews us by the way, that the sounding of these seven Angels brings with it so many woes; even as the seven Vialls are called the seven last plagues. And these woes are denounced and doe fall upon the *Beast* and his crew: as those seven last plagues also do; as yee may see; Chap. 9. 4. 20. Chap. 16. 5. 6. 10. &c.

Now by the voice from the foure hornes of the golden Altar,

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Altar, which is before God, is cleerely meant Christs own voice, who is that *golden Altar*, even that only true *Altar*, whereof that Levitical four-horned *golden Altar* was a type, and to which the Scripture here alludeth. For as on that Leviticall *Altar* all Sacrifices and offerings were presented unto God, otherwise they were not accepted: So Christ is our only *g Altar*, *h* in whose Name we offer up all our *Spiritual Sacrifices acceptable to God by Jesus Christ*. And as offenders under the law fled for refuge to the hornes of the Altar: So we being offenders against God, by our sins, do fly for *i* refuge to Christ, so as the pursuer, man, or devill, may *k* not meddle with us.

g Heb. 13. 10.

h 15. 6

h 1 Pet. 3. 5.

i Heb. 6. 18.

i Iohn 2. 1. 2.

k Rom. 8. 33. 34

Againe, Christs voice here shewes unto us that he is the great King, and Lord, that commands all things in heaven and earth, he it is, that sendeth woes and plagues upon the enemies of his Church. He commandeth his Angels, and they execute his commands.

Loose the foure Angells (saith hee, to his Angell) *which are bound in the great river Euphrates*. Before we can come to know whats meant by these four *Angells*, it behoves us first to enquire whats meant by the *great river Euphrates*. Of this *great river Euphrates* mention is made also in the *1 sixth viall*, answering to this *sixth Trumpet*. Now this *great river Euphrates* is that, which invironing *Babylon*, made it invincible, untill *Cyrus*, King of *Persia*, did by his million of men cause the waters thereof neere about *Babylon* so to be drayned, into many deepe and vast sluces or by-channels, as the maine river for a time becoming fordable, his men waded through it, and
so

1 Chap. 16. 12.

Herodotus.

so *Babylon* was surpris'd. And to this alludeth that which is written * in the *sixth Viall*, of the drying up * chap. 16. 12. of that great river, that the way of the Kings of the East might be prepared. Now the Kingdome of the beast, or his throne, against which the woes of the seven trumpets are sounded, and the last plagues of the seven vialls powred out, is that *Great Babylon*, the mother of whoredoms and abominations, and the great captiver of Gods people, as she is at large, and cleerely set forth, Chap. 17. and 18. And the *Great river Euphrates*, is that main strength and power of men, whereby *Babylon* is defended against invasion. This main strength of this *Babylon* is at this day the King of *Spain*, or the house of *Austria*, including the Emperour in *Germanie*, and the rest of that house, yea & all those of that faction and confederacie, as the Hierarchie, or Prelacie, where ever it is, together with the wicked of the World that are made drunk with the Whores golden cup. It follows then, that those *four Angels bound in the river Euphrates*, whom Christ commands to be loosed, are those christian Kings, Princes, and States, which for a time; either standing Neuters, or being for *Babylon*, Christ raiseth and rouseth up to take up armes, for the diminishing and draining of this great River *Euphrates* by their numerous Armies, and potent preparations, v. 16. 17. &c. Nor is it uncouth, to call Kings and Princes *Angels*; for they are often called ^m *Elohim*, Gods, as also the holy angells are. And Kings and Princes being ^m *Gods* Psal. 110. *Ministers*, and being especially sent by him upon any great businesse, as here, they may therefore properly be called *Angells*. which signifies, such as are Rom. 13. 4. sent

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sent. This is cleere enough. As Chap. 1. 20. The Ministers of the seven Churches are called *Angels*. And Chap. 12. 17. *Michael*, and his *Angels*, do fight with the Dragon, and his *Angels*. And Chap. 17. Those Kings which once warred for the Beast against Christ, even they shall one day *hate the whore*, and *shall make her desolate and naked*. And the reason is there given (Verse 17.) *For God hath put in their hearts to fulfill his will, and to agree, and give their Kingdome unto the Beast, until the words of God shall be fulfilled*. And then he will call and send them, as his *Angels* or *Messengers*, to execute his will against the *whore*. Even so here, the loosing of the *four Angels*, which were bound in the great River *Euphrates*, is the raising up of certain Kings and Princes, which shall remove out of the way the maine strength, whereby *Babylon* is guarded. And although this her strength be very great, and as hard to remove out of the way, as to remove the *Great River Euphrates* out of her vast Chanell: yet these *four Angels* thus loosed, shall so diminish *Babylons* strong Fortresses, as a way shall be made for her surprisall, and utter desolation.

This then being so cleere and plain, it points us as by the finger, to these very times, wherein God hath stirred up sundry Kings and Princes, with their mighty armies to make war upon the Emperour, the King of *Spaine*, and the house of *Austria*, the maine pillars of the Popedome. As the King of *Sweden*, whose continued armie still keepes the field against all the Emperours power, also the King of *France*, and the Princes of *Germany*, with the States Generall (and I may say *Generous*) of the Low Countries

Countries. These may wel be those *four Angels* here loosed, which now make war against the strength of *Babylon*. These were *readie at an houre*, &c. to obey Christs Command, and wil, (vers. 15.) for to slay the third part of men. Look but upon the desolations of *Germany*, & look also upon the late admirable victory, which the Lord of Hosts, of Sea, & Land, gave to the States General against the K. of *Spains* great Navy in the narrow Seas, wherein a third part at least of the men perished; And the war is still continued on all sides against *Babylons Euphrates*, to abate the pride of her swelling streams, wherewith *Babylon* is guarded.

Again, the number of the Armies of these *four Angels*, is said to be, 200000 *thousand*: such an armie o Voss 16. for number, as never was in the World. *Cyrus* (as is before noted) had 1000 thousand to invade *Babylon*, which was the greatest army that History makes mention of. But loe here an armie, of 200 times so many, *even 200000 thousand*, to make war against spirituall *Babylon*, & her temporal power. Now by this number so great, numbred by God himselfe in this place, is especially meant such an armie, as shall be invincible against *Babylon*, such an armie, I say, as never was in the world. For Gods numbring is his valuing, or as he esteems, & accounts a thing. As when he was about to destroy that potent & proud King of *Babylon*, *Belsazzar*, then Emperour of the World, with his Princes and powers about him, he said unto him, *p God hath numbred thy Kingdome*, which is p Dan. 5. 26. expounded by the next words, *Thou art weighed in the ballance, and art found wanting*. So as on the contrary, here, where God numbers such an host, as here, to be two hundred thousand thousand, the meaning is, that these *four Angells* with their armie, shall bee

so potent and formidable, and so victorious against Babylon, and all her forces, as if they consisted of such a wonderfull number. For otherwise, God
 9 I SAM. 14. 6 stands not upon numbers, it is *all one with him to save by many or by few*. And his few shall be, as many thousand thousands, when hee will get the victory by them. The King of Swedens army, which hee first brought into Germany, that got the victory over the Emperours mighty forces at Lippich, was far short in number of the Emperors thousands.

In the next place is described the manner of the horsemen, and of the horses, vers. 17. to set forth their power, and terroure: Then the manner of their fight: *out of their mouthes issued fire, smoke, and brimstone, wherewith the third part of men were killed*. Here we see the manner of weapons and fight of these very times of ours, as by powder and shot, signified by fire, smoke, and brimstone, coming out of their mouthes, as out of the mouth of the Cannon, those murdering weapons. With these are slaine the third part of men. This, desolate Germany can witnesse, now turned almost into a Wildernesse. And in that the horses are said to hurt with their mouthes, and with their tayls: thereby is meant, that there is no securitie from being hurt of them every way, both before and behind. And in that their tayls are said to have heads like Serpents, it doth argue, that this army against Babylon is not only potent, but prudent and politicke in managing of the warre.

And where it is said, Verse 20. That *the rest of the men, which were not killed by these plagues, yet repented not of the works of their hands, that they should not wor-*
 ship

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ship Devils, and Idols, of gold, and silver, and brasse,
and stone, and of wood, which neither can see, nor
heare, nor walke: Neither repented they of their mur-
thers, nor of their sorceresses, nor of their fornication,
nor of their ibefis: hence we note, these particulars:
First, that all this warre, all these plagues (as is
touched before) are against spirituall Babylon, a-
gainst the Kingdome of the Beast, and the head and
body of Popery. Secondly, (for confirmation here-
of) this Spirituall Babylon, notwithstanding all her
smooth evasions, and shifts to put it off (as the
whore in the Proverbs, wipes her lips and saith, *I*^r *Prov. 30. 20.*
have done no wickednesse) is found to be a notorious
and egregious Idolatresse, in as much, as all her
Images of gold, silver, brasse, stone, wood, are here
in plain termes called Idols, as which can neither
see, nor heare, nor walke. Yet Papists doe give that
worship and honour unto them, as if they did both
see, and heare, and walke, yea, as if they had a very
Deity in them. And this is that *Spirituall* fornicati-
on of that *great whore*, (Chap. 17. 3.) *with whom the*
Kings of the earth have committed fornication, and the
inhabitants of the earth have beene made drunke with the
wine of her fornication; as being no lesse mad upon
her Images and Idols, and other service devised by
men, then Drunkards are upon new Wine. There-
fore is this Babylon the Great called the *Mother of*
whoredoms, and abominations of the earth, Ver. 5. But yet
for al this you must not cal her so, She wil be called
no other, but the *Holy Catholike Church, the chaste Spouse*
of Christ. Thirdly, I note here, that all her idolatrous
Service in her Image-worship is the worship of De-
vils: & consequently all Papists are the Devils vassals



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and servants. A hard doome (you will say) but it is as true, as Gods Word here is true. Fourthly, Notwithstanding all this, and that God plagues the Beast and his brood, and wars against *Babylon*, with his terrible armies, and doth and will prevaile against her, yet she is altogether incorrigible, incurable, though they see the third part of them slain, yet the rest will not repent of their Idolatry, and other *Babylonian* sins, as murthering of Gods Saints and Martyrs, using Witchcraft and Sorcery, authorizing of publike Stews, and that for money, and robbing and cheating the simple people of their money by their Mountebanke Masses, Dispensations and Pardons, and a thousand such like trumpery, being those sins that are proper to *Babylon*, to this Kingdome of the Beast. Fifthly, I note, here, that God rayseth armies against *Babylon*, & cuts her short, and powres many and grievous plagues upon her, thereby to bring her to repentance, or otherwise to leave her unexcusable. And so much of the ninth Chapter.

Now follows the tenth Chapter, wherein are some things observable, that fall under this *Sixth Trumpet*. And so what wee find written in this and the next Chapter, till we come to the Seventh, belongs all to this *Trumpet*. This tenth Chapter is very mysticall. For here are voices of seven thunders uttered, but sealed up, and unwritten. Yet because the very sound of thunder leaves some impression behind it, and though mans understanding cannot interpret it, yet the Conscience, being stricke with terrour, will pick some meaning out of it: therefore taking the Scripture still for our guide, we will assay to speak something of this Chap. by the way. In the
first

first Verse an Angel is sent out with great Majesty. This requires attention to what followeth: He hath a *Little Book* in his hand, Verse 2. Of which more is spoken from the eighth Verse to the end of the Chapter. The next thing of marke is the seven Thunders uttering their voices, but sealed up; and this followeth immediatly upon the Angels setting his right foot upon the Sea, and his left foot on the Earth, crying with a loud voice, as when a Lion roareth. This is very mysticall. But this Angell, by his description, should bee Christ: the same that is described, Chapter. 1. 13, 14, 15, 16. His standing with one foot on the Sea, and another on the Land, seemes to allude to Moses, standing on the Sea side, and stretching his Rod over the Sea, and crying with a strong voice of Prayer to God. Or it alludeth to the dipping of the Priests feet in the brim of *Jordan*, so soon as the one foot touched the water, the Streame recoyled, and gave way. Both these were Types of Christ, and of his Church. And this which is here written, falling under this *Sixt Trumpet*, is a prophecie of the destruction of *Babylon*, and of the deliverance of Gods people. Upon this cry follows the voice of the seven thunders, but sealed up. The voice of Thunder is the voice of God. So the Heathen called their God *Jupiter*, the thundring God. But this voice uttered, is sealed up. But these thunders will speak plain enough in the next *Trumpet*, as also under the seventh *Viall*, when they shall take their effect in blasting and consuming the Kingdome of the Beast. For the voice of the Thunders is a Prophecie to be fulfilled in the Next Trumpet. As

Verse 2, 3, 4.

Exod. 14. 15.

16.

Josh. 3. 14, 15.

16.

u Psal. 29.

x Jupiter Alti.

tonam Eius

Bejrmov. Hom.

The founding of the

y Psal 81.7.

also (Verse 5,6,7.) the Angell speaketh what shall be under the voice of the Seventh Angell. And there is a secret meaning in the voice of the thunder, which is expressed, not in words, but in the effects. As the Lord saith, *y Thou calledst in trouble, and I delivered thee, I answered thee in the secret of thunder.* This is spoken of *Israels* deliverance from *Egypt*, where they cried to the Lord; and he plagued the *Egyptians* by his thunder; and of their passage thorow the Sea, when *Moses* cried to the Lord, and he answered his cry in giving passage for his people, and in the secret of his thunder in destroying the *Egyptians*. Even as *David* saith also in another Plalme, where elegantly describing that miraculous deliverance through the Sea: *The waters saw thee, O God, the waters saw thee, they were afraid, the depths also were troubled, the clouds poured out water, the Skies sent out a sound, thine arrows also went abroad: he addeth The voice of thy thunder was in the Heaven, the Lightnings lightened the world, the earth trembled and shooke.*

This is that *thunder*, in the secret whereof the Lord heard the cry of his people, in delivering them, and in discomfiting and destroying their enemies. And thus here, the voice of these *seven thunders* is sealed up, and reserved to be interpreted by the voice of the seventh Angell, when these thunders shall have their effect upon the Beast in his destruction. For thus also that which followeth (as before is touched) of the Angels Swearing, that time should be no more, is to be fulfilled under the Seventh Trumpet, when also the Mystery of God shall be finished, when all Prophecies shall be accomplished, and in the end of the World, all
time

time shall be swallowed up of Eternity, as before. Which by the way noteth unto us, that the Seventh Trumpet shall continue sounding, and the seventh Vial powring forth, untill the end of time.

Shall time then have an end? certainly. Here then a question may bee moved, what shall become of the Sun and Moone, and Starrs, whose motion is measured out by time, and which distinguisheth the y times and seasons, days, months and y *Gen. I. 14.* yeeres of this inferiour world? For answer whereunto in brief, because the question is full of curiositie, whether those glorious creatures shall cease to be, or their motion shall cease, as whereof there seemes to be no more use, I find not clearly revealed: but this I find, There shall be a new² heaven, *2 Pet. 3. 10,* and a new earth, when the heavens being on fire shall bee dissolved, and the elements shall melt with fervent heat, and the earth also, and the workes that are therein shall be burnt up. But how this shall be, or in what particular State or forme, it is not revealed. Only this resolution is the best, which Peter gives: * *Seeing* * *Verse 17.* (saith he) *all these things shal be dissolved, what manner of persons ought ye to be in all holy conversation, and godliness, looking for, and hastning unto, the coming of the day of God, &c.* a Nevertheless (saith he) *we, according* a *Verse 13.* *to his promise, looke for new heavens, and a new earth, wherein dwelleth righteousness.*

It followeth, Verse 8, &c. Here John is commanded to take the little Book, which was open in the Angels hand, who takes it, and eats it up, which becomes sweet in his mouth, but bitter in his belly: and thereupon he is bid to propheticke before many people, and Nations, and Tongues, and Kings. And this is the summe

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summe of the foure last Verses of this Chapter. It is cleer, that this little Book signifieth, or containeth those prophecies, which *John*, and in him Christs Ministers under this Trumpet (called his witnesses in the eleventh Chapter) were to publish to the World. For upon the receiving of the Book, hee is bid to prophesie. This place alludes to that in *Ezechiel*, Chap. 2. 9, 10. and Chap. 3. 1, 2, 3. where the Prophet beholds an *hand* sent unto him, and a *rowle of a book* therein, which was spread before him within and without, and there was written therein *Lamentations, and mourning, and wo*: and hee was bid to eate this rowle, and to go and speake unto the house of *Israel*: which hee eating, found it in his mouth sweet as honey. A just parallell to this little booke here, all circumstances compared together. So as this little booke containeth for the matter of it, those judgements of God, which *John* was to denounce in his prophesying to fall upon the Beast, and his Kingdome. The sweetnesse of it in his mouth, argues the ^b goodnesse of Gods Word, even when it denounceth judgements for sinne; whereupon if men bee brought to repent, it is sweet as honey in the mouth: but if they heare, and doe not repent, it goes downe into the belly, and the effects thereof prove *bitternesse in the* end. The Apostle saith that Gods Word is the ^c *sweet savour of God in them that are saved, and in them that perish*. Againe, this sweetnesse in the mouth of *John*, and bitternesse in his belly, shewes, that Gods message should be sweete to his Ministers, in receiving it, and delivering it with their mouth, although in the issue it prove bitter unto them,

^b *Esey* 39. 8.

^c *2 Cor.* 2. 15.

them, as being the cause and occasion of much trouble and persecution, which they suffer of the World, such as befell the Prophets and Apostles, and Ministers of Christ in all succeeding ages; and as we shall see more particularly in the next Chapter, to which we now come.

Chap. II. I. &c. *And there was given me a reed like unto a rod, and the Angel stood, saying, Rise and measure the Temple of God, and the Altar, and them that worship therein: But the Court which is without the Temple, leave out, and measure it not: for it is given unto the Gentiles, and the holy Citie shall they tread under foot forty and two moneths. And I will give power unto my two witnesses, and they shall prophesie a thousand, two hundred, and threescore days, clothed in sackcloth, &c.*

Still we are to rememb^r (as before is noted) that wee are yet within the compasse of the sixt Trumpet. So as what is here laid downe, untill we come to the Seventh Trumpet, Verse 15. must bee interpreted, as appertaining to the sixt Trumpet. Within this Sixt Trumpet then all this is done. *John* here represents (as I said) those faithfull Ministers, or witnesses of Christ, here mentioned, who living under this sixt Trumpet, must rise, and take the reed, and measure the Temple and the Altar, but must not measure the Court without the Temp'le, but leave it out. First, they must rise, that is, begin to bestir themselves in their Ministry. And wherein must they exercise themselves? In measuring the Temple, and the Altar, with the reed in the Angels hand. This alludes to that measuring *Reede* which *Ezechiel* saw in a vision, wherewith he measured the Temple &c. as Chapter 40. and 41. &c.

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Now by the *Temple* here is meant the true Church of Christ, as is cleer by many places, as 1 *Cor.* 3. 16. 17. 2. *Cor.* 6. 16. *Eph.* 2. 21. And in many places of this booke of the Revelation, Temple is taken for the Church of Christ: as Chap. 15. 5. 6. and in the 19 verse of this Chapter, and elsewhere. And by the reede in the Angells hand to measure withall, is meant the straight rule of Gods word, by which alone the true Church of Christ being measured, is thereby known and distinguished from all false and pretended Churches. And that *John*, Christs Minister is bid to rise, and thus to measure Gods Temple, his Church, doth plainly argue, that in the time of this Trumpet the Ministers of Antichrist shall arise, and make a loud claim to the title of the Temple, as pertaining properly to them, and to none other. Among many other, take one famous instance. What a notorious booke is published of late by the Prelate of *Canterbury*: wherein he sweats and labours to prove, that the only true Catholike Church of Christ over the world is made up of the many Prelaticall Churches, as the proper members of the body; so as he makes the Church of *England* and of *Rome* to be all one Church; and finally shuts out all reformed Protestant Churches, that have no Prelates, as no true Churches of Christ. And because his single word (which is his best and only argument) may the better passe without controule, hee goes about tooth and naile to cry downe the sufficiencie of the Scriptures, as being an imperfect rule of it selfe to measure the Church by. And this his Booke he hath beene so bold, as to dedicate to the King, and

and makes it the faith of his Church of *England*, as professing one Faith and Religion with *Rome*. Is it not high time then for some *John*, or other faithful Ministers of Christ, to rise, and take the measuring Reed in his hand, Gods Word, and therewith exactly measure the Temple of God, Christs Church, that it may be distinguished and differenced from all false pretended Churches; and in especiall from the Antichristian Hierarchie, the prelatieall Catholike Church (as the *Prelate* calls his Church) in which Catholike, his Church of *England*, and of *Rome* are both one and the same Church; *No* doubts of that? They be the Prelats owne words. So as when the Prelate was so Zealous to bring *Scotland* to a conformitie with *England*, and when the *Scots* read in his Book *Englands* conformitie with *Rome*, as to be one Church, and to profess one Faith and Religion with *Rome*: might not this (trow you) startle and move the *Scots* to expell and repell, to thrust out and keepe out at the Speares point this Conformity? And so might not the Prelates false Hierarchieall Catholike Church, (exeluding all Protestant Reformed Churches from being any true Churches of Christ) justly incense the Zealous hearts of *Scotland*, seeing Christ thus to be dishonoured, and thrust out of his Throne, and Antichrists Prelates to be so mounted aloft, to cast out such usurping Lords, that so none but Christ, according to his Word, and the Lords Anointed, according to his just Laws, might rule over them? Thus we see how necessary this measuring of the Temple is under this first Trumpet, and what a cleere note it is of the time wherein this first Trumpet is sounded. So as we may boldly say,

D 2 upon

d In his last
reprinted
Conference
Epist. Dedic.
p. 16. and else-
where in his
Book.



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upon such cleere evidence, that now is the time of the sixt Trumpet, when there is such need of measuring the *Temple* with the *Reed*, thereby to know and vindicate, and separate Christs true Church, from all counterfeit and Antichristian Churches, that at this time doe so boast themselves for the only true Catholike Church of Christ. As (in *Chrysostome*) the uncertaine Authour upon *Matthew*, Chap. 24. hath observed. *Let them which are in Iudea, flie to the Mountains*: that is, saith hee, let all true *Christians flie to the Scriptures*: for in the time of Antichrist, it will bee impossible to know the true Church from the false, but only by the Scriptures. So hee. But the said Prelate of *Canterburie* rejects the Scripture from being a sufficient and perfect measuring *Reed* of the Temple: and good reason, because on the one side, the Prelate makes the Hierarchy to be of the very essence of the Catholike Church: and on the other side, the Scripture nowhere approveth of Prelacie, or of Diocesan Lord Bishops, it knows none such: yea, and both Christ forbade it to his Apostles, and they afterwards never practised it themselves, but expressly condemned it in all; as in the Reply to the Prelates Relation, the Author hath cleerly proved.

e *Matth.* 20.1 *Pet.* 5.3 *Iohn* 9. 10.

Come wee now to the measuring of the *Altar*. As the Temple, and Tabernacle under the Law, had their just measures and Dimensions prescribed of God: so also the Leviticall *Altar*. Now under the Law there was but one *Altar*, one for burnt offerings, and one for incense: both these, as one, were types and figures of Christ, the true and only *Altar* under the *Gospel*. For as the Altar under the Law did Sanctifie every gift and offering upon it (as

Ex.

Exod. 29. 37. and Mat. 23. 19.) so Christ is to us that only *Altar*, on which wee offering our selves and our Spiritual Sacrifices, both are Sanctified and accepted of God. This is that *Altar* (*Heb. 13. 10.*) of which the Apostle saith, *we have an Altar, whereof they have no right to eate, which serve the Tabernacle.* That this Altar is Christ, and only Christ, is cleere, because He being come, who is the true Altar, the typicall altar must altogether cease. Otherwise those who still served the Tabernacle, might have had right to eate of our Altar, could the Type and the Truth have consisted together. And the Apostle expressly applyes this Altar, which wee Christians have, to Christ, as Verse 11, 12, 13, 15. where he shoves the proper use of this Altar in sanctifying our offerings, concluding and saying, *By him therefore let us offer the Sacrifice of praise to God, continually, that is, the fruit of our lips, giving thanks to his name.* By him, that is, by Christ, our *Altar*; in his *Name*, we must offer up all our *Sacrifices*, that so they may be Sanctified, and accepted of God. This is so cleere, that no sober Divine, that understands any thing at all, can deny. So as the measuring of the Altar here, is (as the measuring of the Temple, whereof wee have spoken before) the vindicating of Christ to be the true and only Altar of true Christians. And this is a dutie enjoyned all faithfull Ministers, and especially under this Sixt Trumpet, in these our very times, wherein we have seen such furious Romish Zeale in hoyfing up of Altars every where, and boldly maintaining both in Books and Sermons, the necessary use of such their devised Altars of wood and stone, as without which God

f Doct. Pock
in his *Altare* l.
Christianum.
Rather *Dama-*
scenum.

can-



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cannot be served, nor their Sacrifices sanctified: whereas these their Altars, with all their Altar-service & worship of más devising, are not only derogatory from Christ the only true Altar, but also a flat deniall of Christ, and a very Masse of all Heathenish impietie, and atheisticall infidelirie, and Antichristian apostacie. For that multitude of wooden and stone altars, which our Prelates do erect in all their Churches, are taken rather from the Heathen, as

2 Kings 16. King *g Abaz* and his Priest framed their Altar according to the pattern of that at *Damascus*, or from *Rome*, which took them from the Heathen, or from the *Jews*, but if they say they take them from the *Jewes*, (as they doe many other of their Rites) then they very much forget themselves, and that in two mayne points: first,

12 Chron. 32. 12 because the Church of the *Jewes* had but *h* one altar for Incense, and Sacrifice, and that was at *Ierusalem*, they might not set up Altars in any other place, so as in their seventy yeeres captivitie in *Babylon* they had no altar there: and at this day, the Temple and Altar at *Ierusalem* being demolished, they have no Altar, as no Sacrifice, or Incense. So as no *Ierusalem*, and no Temple there, no Altar now of wood, or stone, or any other matter or mettle is to be set up in the worship of God. But the *Romanists*, with all their Prelats, and Priests, doe set up in their Temples, not only one, but infinite numbers of Altars; according to that which the Prophet saith, of revolted *Israell*: *Because Israell hath made many Altars to sin, Altars shall be unto him to sin. And According to the multitude of his fruit, he hath increased the Altars.* And if they object, and say, *Israell* built

built Altars to other Gods: I answered, so they did,
& to the true God too, as they pretended, as at *Beihel*
and *Dan*. But all these their Altars were alike abo-
minable to God, and for which he utterly cast them
out. And indeed all false Altars, with their service ^{k 2 Chron. 11.}
(what ever men pretend to the contrary) are set
up, and done to the ^k Devill, who in *Ieroboams*
calves, and on those Altars was worshiped. And
such Altars, such service as men have devised, are
not done to God, he utterly abhors them. Such are
all Popish Altars, and Altar-Service.

Secondly, as these Altar-worshippers transgresse
in the multitude of their Altars: so also in the
measure of them, they doe not observe that due
proportion prescribed in Gods Law, but some are
bigger, some lesser, some longer, some shorter, some
higher, some lower, as pleaseth mans fancie. And
therefore these their Altars are in no respect con-
formable to Gods law, but they are meere heathen-
ish *Damascen* Altars, either of mans, or of the
Devills devising, chase which they will.

Now such Altars, with all their pompous ser-
vice, being in these our dayes, so outrageously cry-
ed up in all prelaticall Churches, not only in dis-
honour, but desperate defiance of Christ, the on-
ly true Altar of all true Christians: and whereas
under this Sixt Trumpet Christ gives such a charge
to his servant *John*, and so to all his faithfull Mi-
nisters of the Gospell, to take the Reed that is in
his hand, his holy word, and therewith to take a
just measure, as of the Temple, his Church, that
all may know and distinguish it from Antichrists
false Church; so of the Altar, which is himselfe,
that

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that all may know wee Christians have no other Altar, whereon to offer our Spirituall Sacrifices acceptable to God, but only Christ, all other altars, being false and counterfeit, heathenish and Idolatrous, and a service done to the Devill, and not to God, as being altogether and directly contrary to his Word, and a flat deniall of Christ the true and only Altar: hence we may safely conclude, that this is the very time of the sixt Trumpet, wherein wee now live. How ought the true Ministers of Christ then in these our dayes to bestir themselves, and fall a measuring the true Temple and Altar, and that with no other Reed, but that in Christs hand, and with no other Rule, but his owne word, that so his people (being truly and thorowly informed which is the true Church of Christ, and which the false and Antichristian Church, which the Prelats place in their Hierarchie, and which is the true and only Altar, whereon to offer all their Sacrifices, that they may be sanctified and accepted of God, namely Jesus Christ, and that therefore all other Altars, and Altar-Service devised by man, are abominable in Gods sight) may have no more communion with such Altars, and such Altar-Service, then with Antichrist, whose Altars and Service they be? Otherwise, such as communicate with them cannot be called the people of God, but are indeed the members of Antichrist. For, as the Apostle saith, *1 what fellowship hath righteousness with unrighteousnesse? And what communion hath light with darknesse? And what concord hath Christ with Belial? Or what part hath hee that believeth with an infidell? And what agreement hath the Temple of God with Idols?*

1 2 cor 6 14,
15, 16.

dols? For yee are the Temple of the living God, as God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people.

And so we come to the third thing here to be measured, and that is, Them that worship therein; that is, those that are true members of Christs true Church, that are ^m living stones of that living Temple, that are the ⁿ true worshippers, which worship God in Spirit and Truth, that worship at no other Altar, but Jesus Christ, praying and praising God in his name. These be they, here, whom, with the Temple, and the Altar, *John*, and the Ministers of Christ, and more especially under this Sixt Trumpet, are to measure with the same Reede, So as the true people of God may be known and distinguished from those that be false and counterfeit professors, false and counterfeit Christians. For under this Trumpet, how many thousands (I speak not of those in the profest Popish Churches, but) even in the Church of *England*, where the Gospel hath been a long time imbraced, preached, and professed, do ^o communicate with Altars, and with the Superstitious and Idolatrous worship and service thereunto appertaining according to humane Ordinances and Inventions: and yet would passe in the ranke of good Christians and Protestants, who if they knew what it were to worship at Altars, they would abhorre all such Service: How ought Ministers therefore in these times to take the just measure of those that be true Christians, by teaching the people out of Gods Word what a true Christian is, and wherein hee must differ from all such false Christians, as communicate with Anti-

^m 1 Pet. 2. 5.
ⁿ Ephes. 2. 21, 22.
ⁿ 1 Cor. 4. 23, 24.

^o Though now since this Treatise was written, we see (blessed be God) by a late Order from the honourable House of Commons, the Altars to be dismounted.

christ in altar-Service and Worship, which is so rife, and ruffleth so pompously in this our time, whereby it appeareth plainly, that now the sixt Trumpet is a sounding? But perhaps Ministers will plead for themselves, that if they shall so doe, they must necessarily undergoe great persecutions, and suffer at least the losse of their Livings, and perhaps of their liberty too, and of their bloud, and members of their bodie, and of all they have, as some others have lately done. If this they stand upon, and so for feare forbear to doe their dutie: they may then sit them downe, confessing they are no faithfull Ministers of Christ, as *Iohn* here was for obeying the command of Jesus Christ. Much lesse will such ever prove such witnesses, as by and by are mentioned in this Chapter, who, for bearing testimony to the truth, are willing to lay downe their precious lives. But of this in its proper place.

Verse 2.

It followeth: *But the Court, which is without the Temple, leave out, and measure it not: for it is given unto the Gentiles, and the holy Citie shall they tread under foot forty and two moneths.* This Court without the Temple alludes to that utmost large court, which was without the Temple in *Jerusalem*, where all the common *Jews* assembled, as also those of other Nations. And this court without the Temple here, by a Metonymie, taking the continent for the thing contained, may signifie the company of those in generall, that profess to be Christians, but yet are indeed and in truth no true members of the true Church, they are not of and in the Temple, but they are out of the Temple. And therefore that which is translated in our English, *Leave out*, is in the Ori-

Originall *in* *the* *Cast out*, as also the *p* Latine, and *p* *Eljce forat.*
 the * French rightly render it. This is, as the Lord *jette hors.*
 saith to *Jeremie*, *q* *If thou take forth the precious from* *q* *Jer. 15. 19.*
the vile, thou shalt be as my mouth. So here, *John* ha-
 ving measured the true people of God, such as wor-
 ship him according to his Word: is bid here to cast
 out the refuse, such as do not worship God in purity
 and verity, such as worship not in his Temple, and
 at his Altar, to wit, in Christs only Name; who
 though they beare the common name of Christi-
 ans, yet they are not within the Temple, but with-
 out, in the common-outer court, which here is cast
 out, and not to be reckoned to bee of the Temple.
 And this court *John* must not measure: it sufficeth,
 that having measured the true worshippers, by de-
 scribing their true properties out of Gods Word:
 it followeth consequently, that all those, which are
 false worshippers, are those of the court without the
 Temple, & so to be cast out, (as the bond woman *Gen. 31. 10.*
 and her sonne were cast out of *Abrahams* house) and *Gal. 4. 30.*
 not to be measured, nor nūbered with Gods people.

And it is added here, *For it is given unto the Gen-
 tiles*: that is, they of this court are to be reckoned
 among the *Gentiles*, and to bee accounted as Hea-
 then, and Infidels. For the purpose: what are all
 Papists, and all other altar-worshippers, and bring-
 ers in, and setters up, and Conformists to strange
 Service invented by men, but Heathen and Infid-
 els? For as we said before, the very setting up of
 an Altar, and Altar-Service, is a flat deniall of
 Christ the only true Altar, and so is meere Hea-
 thenisme and Infidelitie. Or else by the *Gentiles*
 here is understood the antichristian Kingdome, or

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the Spirituall *Babylon*, under which the formall Protestants and cold professours of this age, under the sixth Trumpet, shall be brought in bondage, as back-sliding *Israel* of old was given into the hands of the King of *Babylon*. For these back-sliders and Formalists, are those of the outer court, that is cast out, and the Spirituall *Babylon* is properly so called, for her Heathenish and *Babylonish* manners, (as *Psal.* 59. 5. 8. *David* calls *Saul* and his bloody persecutors, Heathen: and *Esay* 1. 10. the Prophet calls the degenerate Princes and people of *Israel*, Princes of *Sodom*, and people of *Gomorrah*, as being in manners like unto them) especially her manifold Idolatries, wherein she resembleth old *Babylon*, as shee is set out, Chap. 17. And how truly is this verified of our cold, or rather luke-warme *Laodiceans* in *England* at this day? Is not all *England* in generall, and for the greatest part, brought under the *Babylonish* yoke in her universall conformitie to Popery in setting up of Altars and Altar-service, after the manner of *Rome*? Are not all the Ministers and People therein (I say for the most part) made the Prelates vassals, who have of late, more then formerly, set up the Image of the Beast, and his Throne, almost in all the Churches, and over all the Congregations of *England*? What Minister almost is there at this day, dare stand against the Antichristian Tyranny, now so highly exalted over all mens consciences? Are they not then brought under the *Babylonish* Captivitie? Are they not given to the *Gentiles*, into the power of the Spirituall *Babylon*, a farre worse and more intolerable bondage, then that of the ancient people of God, either in *Egypt*, or *Babylon*? For
that

that was a bondage of the body: but this of the Soule and Conscience. And thus this very phrase, [*It is given to the Gentiles*] alludes to the like speeches in the Prophets, concerning revolted and degenerate *Jerusalem*, whereof it is said very frequently in *Jeremy*, that the Citie is given into the hands of ^{(*Jer.* 31. 24, 25} the *Caldæans*, or *Babylonians*. So here the Court ^{28.} without the Temple is cast out, and given to the *Gentiles*, that is (as is said before) to the Kingdome and power of the *Babylonian* Beast, which succeeds old *Babylon* in all her Idolatries, and bestiall cruelty, in captiving of Gods people.

And it is added here, *And the holie Citie shall they tread under foot two and forty months*. This holy Citie here alludes to the old City *Hierusalem*, as the *Gentiles* here allude to old *Babylon*, which did tread under feete that holy City 70. yeeres. But what is meant here by this holy City? This holy City is the true church of God, called the *city of God*, and the *elect City*, and the *beloved city*, and *againe* (*Revell.* 22. 19.) the *holy city*, and the *City* of the living God, the heavenly *Jerusalem*. This holy City, this Church of God shal the *Gentiles*, to wit, the Spirituall *Babylon*, (called the Beast out of the bottomlesse pit, Verse 7.) *tread under foote*, that is, shall exceedingly oppresse and afflict, making havock of the Saints of God, the citizens of this holy city, making no more account of them, then of dirt and mire in the Streets; yea they shall defile and destroy the holy assemblies of the Saints, by corrupting the pure worship and service of God, and crying downe all holinesse, both of life and conversation, and Sanctification of the Sabbath or
Lords

Psalm. 46. 4.
u *1 Km.* 11. 32.
x *Rev.* 20. 9.
y *Neb.* 12. 32.

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Lords day, in the publike assemblies, and private families, forbidding preaching of the doctrine of Grace, and restraining Sermons on the Lords day in the Afternoone, and persecuting all Godly, powerfull, and painfull Ministers, and giving publike dispensation to youth and others for following of profane sports on the Lords holy-day, to wit, his own day, & many such like outrages they do. Thus they trample upon the holy-city, as labouring to destroy, and bring into contempt, as it were by setting their foule foot upon all holinesse. Like those wicked and false Shepherds in *Ezechiel*, *z that devoure the good pasture, and tread the residus under their feet; that drinke of the deepe waters, and foule the residue with their feete,* so as the flock of God must eate and drink that, which their filthy feete have trodden upon, and fouled. • Now when was ever the holy City, the true Church of God, in all these respects, more trodden upon with the feete of false shepherds? when was all holinesse ever more hated & despised, & railed upon & reviled, & persecuted, & oppressed, & trampled upon, then now in our time? that we neede not doubt, but that this is the time of the Sixt Trumpet, under which wee now live. How are the godly and painfull Ministers of God in *England* misused, their mouths stopped, their wives, children, and families dispossessed, and cast out of their habitations, all holy and true professors among the People, vexed, wearied, and even worried by the Purfuyants, and courts of Prelates? so as they are forced many of them to forsake their houses, and sweete native country, to go seeke for refuge among wild beasts, and wilde Salvages, and wilde

*z Ezech. 34.
18, 19.*

a Note here
good Reader,
that the Au-
thor writ this
before this
time of Re-
formation hap-
pily in part
begun and
hopefully ex-
pected unto a
perfection.

two last Trumpets.

31

wilde deserts, ^b wandering up and down (as the Apostle ^b Heb. 11. 37^o speaks) in deserts, and in mountains, and in dens and ^{38.} caves of the earth, of whom the world is not worthy, &c. Thus is not the holy City trodden under foote of these Gentiles, yea, worse then the old Gentiles, the Babylonian Beast, and his broode, having lost all humanity, and all the properties of reasonable men, like ^c Nabuchadnezzar, when he grazed among the beasts of the field: when nothing will satisfie them, ^c Dan. 4. but the utter desolation and extirpation of the Saints of God, and of all holinesse? What neede then have Gods people to cry, and pray with David, ^d Keepe not thou silence, O God, hold not thy peace, and ^d Psal. 83. 1, 2, be not still, O God. For loe, thine enemies make a tumult, ^{3. 4.} and they that hate thee have lift up the head. They have taken crafty counsell against thy people, and consulted against thy hidden ones. They have said, come, let us cut them off from being a Nation, that the name of Israell may bee no more in remembrance. For they have consulted together with one consent, they are confederate against Thee. But do thou unto them as unto the Madianites, as so Sisera, &c. as it followeth to the end of the Psalme. Let them be confounded, and troubled for ever: let them be put to shame and perish: that men may know, that thou, whose name alone is Jehovah, art the most high over all the earth.

But ^e how long shall these wicked thus triumph? ^e Psal. 94. 3. 4. How long shall they utter, and speak hard things? and all the workers of iniquitie boast themselves? How long shall they breake in pieces thy people, O Lord: and aff. ^{5. 6. 7.} thine heritage? How long shall they slay the widow and the stranger, and murder the fatherlesse? How long shall these Atheists say, The Lord shal not see, neither shal the God of Jacob regard it? How long shall the se

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these *Gentiles* thus tread under foot the holy Citie of our God? It is said here, *Two and forty moneths*. Surely, as the words doe sound, no very long time. Two and forty moneths make up three yeeres and a halfe, and not much more then those thousand, two hundred, and threelcore days, in the next Verse. Now whether these forty two moneths be taken literally and strictly, or whether they signifie some longer or shorter time is uncertain to us: this we may certainly build upon, that the time of Antichrists afflicting of Gods Church, under this Trumpet, shall not be long. But this number of forty and two moneths being so precisely laid downe, as containing three yeeres and a halfe, we may be the bolder to take it literally for this space of time. Nor is it unusuall in Scripture so to number, according to the strict letter thereof; as of *Israels* affliction in *Egypt*, from *Abrahams* calling, just foure hundred and thirtie yeeres: and the *Jews* Captivitie in *Babylon* just seventy yeeres. And in *Daniel*, *A time, times, and halfe*, or part of a time, is taken for three yeeres, and part of the fourth, wherein that proud King *Antiochus* (who was a type of Antichrist) should and did afflict the people of God. A time, or times, being interpreted by *Daniel* himselve, to bee so many yeeres. The like phrase whereunto wee have *Revel. 12. 14.* that the Church should be persecuted of the Dragon a time, times, and halfe a time. Which is to bee interpreted, according to those times in *Daniel*, three yeeres and a halfe. And hereupon it is, that the Jesuits, as *Bellarmino*, and others, stand so stiffe, that Antichrists Reigne shall continue but three yeeres and a halfe, by which they think

f *Dan. 7. 25.*

g *Dan. 4. 16. &
11. 13.*

think to excuse the Pope from being Antichrist. But it will not serve their turn. For we easily grant, that three yeers and a halfe, being the summe of fortie and two moneths, is that space of time, wherein the Beast out of the bottomlesse pit, that Antichrist, shall afflict Gods Church under this sixth Trumpet. And so likewise this space of time doth answer that time, times, and part of time, wherein *Antiochus* the type of Antichrist, afflicted the ancient people of God, which was a good part of three yeeres and a halfe, as *Tremellius* well sheweth in his notes upon *Daniel*. And if we consider the practices of *Antiochus* in that time, and compare them with Antichrists practices in this sixth Trumpet, we shall find a marvellous correspondence between them. Now of *Antiochus*, *Daniel* saith, *He shall speak great words against the most High, and shall wear out the Saints of the most High, and think to change times and Laws: and they shall be given into his hand, untill a time, and times, and the dividing of time.* Whereupon *Tremellius* notes, that this *Antiochus* was most blasphemous against God, and a most cruell Tyrant over Gods people; in so much as he took upon him, and did arrogate unto himselfe divine authoritie in abolishing the Sabbaths, and other Laws of God, and did institute and impose new Laws and Ceremonies according to his owne humour and pleasure. Now what doth Antichrist, and his Limbes the Prelates, in these our days? Doe they not most proudly arrogate to themselves divine authoritie, and impiously blaspheme God and Christ, in saying, Christ thought it fittest to appoint them as his Viceroyes in governing his Church? Doe they not hereupon

h Dan 7. 25.

i See the Prelate of Canterbury his last Book throughout, together with all his practices.



bear themselves as so many gods, sitting in Christs throne, imposing their owne devices, Ceremonies, Canons, upon the consciences of Gods people? Doe they not vilifie the holy Scripture, as an insufficient and imperfect Rule of Faith, and preferre the Tradition of their prelatieall Church before it? Doe they not abrogate the moralitie of the fourth Commandement, as not binding us Christians to keep the Lords day for our Sabbath day? Do they not dispense with the profanation of it by most licentious and lascivious Sports and Pastimes to all youth and others, thereby also dispensing with the fifth Commandement, when Masters may not restrain their own Servants, nor Parents their Children from their laudable Sports (as they call them) that day? Doe they not forbid Ministers to preach twice on that day? Doe they not altogether forbid sound preaching of the doctrines of Grace? And do they not *wear out* (and to use their own Phrase) *worme out* godly Ministers, and good people, and make havock of all holinesse (as is noted before) and commit all manner of out-rage and crueltie upon the Servants of God? And this their extreme out-rage and crueltie hath continued now very neer three yeers and a halfe, or fortie and two moneths, I say the extremitie of it, ^k as when they fall to shed blood, &c. though they have been playing their pranks, and laying their plots a long time, but more covertly and insensibly, till of later days, the flame of their Antichristian outrage hath broke out, ready to set all in a combustion. But I trust to see the expiration of these two and forty moneths to run out very shortly. And were there not such a
time

ⁱ DAN. 7. 25.

^k Heb. 12. 4.

time here limited, yet such hath been the fury of these men, like a hideous storme, or impetuous torrent, that it cannot be conceived it should last any long time, but quickly run it selfe dry, or out of breath. And God being so desperately and Giantlike provoked, it cannot stand with his patience, nor with his honour, to suffer long such affronts. And he hath promised to ^{1 Luke 18.8.} *avenge the cause of his Elect quickly.* And therefore certainly it will not be long, before he ^m *repay fury to his adversaries;* and ^m *Esa 59.18* the rather at this time, when the Lord sees things so desperate, that there is *no man to stand in the gap*, no intercessor; but that *truth faileth, and he that departed from evil, maketh himselfe a prey; and there is no judgement* (as the Prophet there speaks) *therefore his owne arme shall bring salvation, when hee shall put on righteousness as a breast-plate, and an helmet of salvation upon his head, and the garments of vengeance for clothing, and Zeale as a Cloake.* Thus ⁿ *he that shall come, will come,* ⁿ *Heb. 10.37,* *and will not tarry.* ^{38.} Now the just shall live by faith.

It followeth, Verse 3. *And I will give power unto* ^{12.6.3.} *my two witnesses, and they shall prophesie a thousand, two hundred, and threescore dayes, clothed in sackcloth.* Here it is to be noted, that during all the hardshipp of Gods people under this sixth Trumpet, wherein the holy Citie, Christs true Church, is trodden under foot by the Spirituall Babylon, or by the Beast out of the bottomlesse pit, yet God will not want his witnesses to prophesie, and testifie his truth even against the most cruell and bloody persecutors thereof. And hee will have at the least *two witnesses*, by whose testimony ⁿ *every word shall be established.* ⁿ *Mat. 23.16.* ^o *Amos 5.13.* can it be expected, that in such a terrible time, ^o *Amos 5.13.* *evil*

evill time, wherein the prudent do keep silence, there should be many witnesses to be found. But that there should be some, at the least two, God will raise them up, Christ will give them power. *I will give* (saith he) *power, to my two witnesses.* To doe what? To prophesie, that is, to preach the truth, to witnesse it against all opposition, to denounce judgements against the Adversaries, and to comfort Gods people with his promises. As the Prophet *Micah*, saith, *P Truly I am ful of power by the Spirit of the Lord, and of judgement, and of might, to declare unto Jacob his transgression, and to Israel his sinne. Heare this, I pray you, yee Heads of the house of Jacob, and Princes of the house of Israel, that abhorre judgement, and pervert all equitie. They build up Sion with blond, and Jerusalem with iniquitie. The Heads thereof judge for reward, and the Priests thereof teach for hire, and the Prophets thereof divine for money: yet wil they lean upon the Lord, and say, Is not the Lord among us? None evil can come upon us. Therefore shal Sion for your sake be ploughed as a field, and Jerusalem shal become heaps, and the Mountaine of the house, as the high places of the forest.* Thus the Prophet. Now who is hee that would stand up for a witnesse against wicked Prelates, Priests, and Prophets, against wicked Princes and Rulers, against wicked Heads and Judges in a forlorne time, as here the Prophet did, except the Lord had first filled him with power, judgement, and might by the Spirit of God? Therefore saith the Lord to *Jeremie*, when he complained, saying, *Woe is mee, my mother, that thou hast borne me a man of strife, and a man of contention to the whole earth, &c.* *Why is my paine perpetuall, and my wound incurable, &c.* Therefore, saith the Lord,

p Mic. 3.8.9.
&c.

q Jer. 15. 10.

r Jer. 18.
Verse 19. 20.

Lord, If thou take forth the precious from the vile, thou shalt be as my mouth: Let them returne unto thee, but returne thou not unto them. And I will make thee unto this people a fenced brazen wal, and they shall fight against thee, but they shall not prevaile against thee: for I am with thee to save thee, and to deliver thee, saith the Lord. And I wil deliver thee out of the hand of the wicked, and I wil redeeme thee out of the hand of the terrible. And Esay saith, The Lord spake thus to me, with a strong hand, and instructed me, that I should not walk in the way of this people, nor to make a confederacie with them. Thus there. And thus here the Lord gives power to his two witnesses to prophesie, and beare testimony against the wicked and terrible enemies of his Church here under the Sixt Trumpet.

In the next place is set down the time how long these two witnesses shall prophesie, and that is, a thousand, two hundred, and threescore days. And this answeres to the forty and two moneths of Antichrists oppressing of gods people, which is three yeeres and a halfe. For a thousand, two hundred, and threescore dayes, make up (within one weeke) just three yeeres and a halfe. So as their prophecy continueth during the great affliction of Gods People under this Sixt Trumpet. Whence we may note, here, God never leaves his people in affliction without comfort, nor his truth without testimony, nor his adversaries without conviction, but he sends his witnesses to prophesie evē in most forlorn times.

Then follows here the estate and condition of these two witnesses, expressed by their outward habit, they are clothed in sackcloth; sutable to Elias, and Iohn Baptist. And sutable to their habit was their

their prophesying, preaching repentance, and remission of sins to the penitent, and believers, and denouncing judgments to the obstinate. And as was their habit, such were their affections, men crucified to the World, forsaking all, and accounting all things to be losse, and betaking themselves to their Sackcloth. It was no time now, as the Lord saith to *Jeremie*,¹ to seeke great things to themselves.

¹ Jer. 4. 5. 5.
Verse 4.

It followeth, Verse 4. *These are the two Olive trees, and the two Candlesticks, standing before the God of the Earth.* In these words is couched a great mystery, and a great worke signified, which the Lord is about to doe in the time of this Sixt Trumpet. For the finding out whereof, we are to compare these words with that prophesie which we finde written in the fourth Chapter of *Zechariah*, where (Ver. 1.) the prophet is by the angell awaked as out of sleep. Which noteth a stirring up of the Prophet to great attention to what was now in a vision shewed unto him, as being a matter of great moment, and diligently to bee marked. In the vision the prophet Saw a golden Candelsick with Seven Lamps, and on each side thereof two Olive trees. This vision came in the time when the Temple at *Hierusalem* was a repairing by *Zerubbabel*, and it was by the word of the Lord to signify unto him (as V. 6.) Saying, *This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith the Lord of hosts.* This was to comfort and incourage *Zerubbabel* in the work (as also Verse 9.) which the enemies of Gods people did so much deride and mock at, as a worke which could never be finished; as we read, *Nehem. 4. 2, 3.* Where *Sanballat* spake to his

his brethren, and the army of *Samaris*, having great indignation, and mocking the *Jews*, said, *What do these feeble Jews? wil they fortifie themselves? wil they sacrifice? wil they make an end in a day? wil they revive the stones out of the heaps of the rubbish which are burn?* And *Tobiah* the *Ammonite* said, *Even that which they build, if a Fox go up, he shal ev^r break down their stone wal.* Now against all this the Lord encourageth *Zerubbabel* and his people by this Vision of the Candlesticks, and two Olive-trees shewed to the Prophet, whereof the Lord himselfe is the Authour, and not man. Therefore, he saith, *Not by might, nor by power, but by my Spirit, saith the Lord of hosts.* That like as the Spirit of the Lord shewed this Vision to his Prophet, wherein is shadowed out the indeficient and never fayling Kingdome of *Jesus Christ*, who is the fountain of grace, and the good ^u Olive-tree, which runneth and floweth forth with Oile continually ^{u Ro. 11. 17, 24} to supply his ^x golden Candlesticks, his Ministers and Prophets, by the light of whose Prophecie (as the Temple was founded and finished by the Prophecie of *Haggai* and *Zechariah* the Prophets of the Lord at that time: so) the Church of *Christ*, in all ages shall be built up, repaired, and in fine fully finished. But in speciall this worke, this great worke of repaying the Temple, and restoring true Religion unto its primitive purity, is to be accomplished under this sixth Trumpet, wherein the Lord hath his two witnesses (answerable to those two Prophets, *Haggai*, and *Zechariah*, by whose Prophecie the ancient Temple, the figure of the Church under the Gospel, was repaired) by the power of whose prophecie, through the Grace and Spirit of *Christ*,
his

x Revel. 1.



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his true Church and Religion shall bee repaired, maugre all the malice of *Sanballat*, and *Tobiah*, with their *Samaritan Army*, to withstand the building, and notwithstanding all the scorne and mockerie, power and policie of Antichrist, and his nimble Foxes, that thinke by their treading upon the wall to overthrow it. This work (I say) is to be performed, and is now already begun to be acted under this Sixt Trumpet. And therefore, hath the Spirit of Christ in this place compared his two witnesses, and their prophecie, unto two golden Candlesticks, and two Olive-trees that stand before y the Lord of the whole Earth, as it is said in *Zechariah*: as it were pointing us with the finger to that whole vision of the Prophet, setting forth the perfect reparation of that Temple, to the end wee might be out of all doubt that the Lord, under this Trumpet, is about the like great work of reparation, and restoration of his Church and Religion, which shall prosper and be accomplished *not by might, nor by power of men, but by the Spirit of the Lord* in the mouth of his two witnesses, and by the word of their prophecie, crying (as in *Zechariah*) *Grace, grace unto it*. And for our further confirmation in the truth hereof, have wee not a cleere and evident demonstration of it in that admirable worke of Reformation of the Kirke of *Scotland* at this day, whereof we are all eye-witnesses? And was this done by *might and power of man*? No. They indeed (as those *Jewish* builders and repayers, as aforesaid) began to build, working with the one hand, & with the other holding a weapon, or having their sword at their side, to defend themselves against the Antichristian

y Zech 4.14.

z Zech. 4.7.

a Neh. 4.17, 18

christian yoke of the Herarchie, as against *Sanballers* and *Tobiabs*; and chiefly to vindicate the honour, crown, throne, Scepter, and Kingdome of Jesus Christ over his people from Antichrists proud and impious usurpations, which all Christian Princes and people are bound to doe: as also they had their Prophets, with publike fasting & prayer (such as the *Jews* also used at the repairing of the Tēple) whereby they so prospered, and God gavethem such favour in the eies of their Sovereign, that they altogether laid aside their weapons, and so *not by might, nor by power, but by the Grace of God*, that great work (notwithstanding all their adversaries plotting and labouring against it) was in some good measure accomplished, to the everlasting honour and prayse of our Lord Jesus Christ, the King of Kings, and Lord of Lords, and to the renowne of that King, the Lords Anointed, whose heart was moved to become the Lords great Instrument in permitting, and assenting unto so glorious a worke, whereby as Christs Kingdome and Temple is now in a faire way restored and established in that Nation; and freed from Antichrists yoake: So the Kings throne also is established in that Kingdome, and shal be unto the comming of Jesus Christ, by whom alone
 Kings do reigne, and Princes decree justice. And as the Lord hath thus begun his great & glorious work of repaying his Temple, and restoring Religion, so evidently represented before our eyes, as in a most cleere Vision, in this sixt Trumpet, as hath beene shewed by comparing this Prophecie with that in *Zechariab* aforesaid: so certainly the Lord will finish his own worke in other Kingdoms also where both Princes and people are deluded, and brought
 into

b Prov. 8. 15.

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into (at least) Spirituall bondage under the Antichristian yoke, which though it be curiously painted and gilded over, and as it were faced and lined with Pharisaicall broad *Phylacteries*, woven with goodly words, As, The Church, most Reverend Fathers, holy Hierarchie, Christs Vice-roys, and the like pompous and pretended titles, yet these be but golden chains, and silken cords, purple coloured, wherein to lead captive even Kingdoms and States, to make up the traine of Antichrists triumph.

And here, for a close of this excellent Prophecy in this fourth Verse, give mee leave to relate a true story. My selfe having certaine yeeres agoe published in print, and that also by Authority; an Answer (entitled, The Bayting of the Popes Bull) to a Bull of Pope *Urban* the eighth, which passed up and down in *England*; inciting his *Roman* Catholikes to stand for the Catholike Cause: and having set in the Frontispiece of the Book, a Picture, representing King *Charles*, with a sword in his hand, the point whereof was directed so, as it put off the Popes triple Crowne in the other picture over against it representing the Pope, with Verses interpreting the same: and having a young daughter then of three or foure yeeres old at most, to whom I (my wife holding the child in her armes) shewed this picture, interpreting the same unto her: the childe presently thereupon replied, O Father, *Our King shall cut off the Popes head: It must be so, It must be so.* And this so redoubled, she spake with such an extraordinary vigor and vivacitie or quicknesse of spirit, and utterance, as both my selfe and wife were struck with great admiration. Now if a man should have said then, when this was

uttered, that such a speech, proceeding so strangely from a child was sure some Prophecie inspired into her by Gods Spirit, of what should after come to passe, would have found but a few to give credit thereunto, but rather would have beene laughed to scorn. Although I presently thereupon said to my wife, surely this in time may prove to be a true Prophecie; God is able to bring it to passe, though never so unlikely. But now that wee see the Hierarchie utterly rased and rooted out of the Kingdom of *Scotland*, and that by King *Charles* his Royall assent, ratifying the same in Parliament: tell mee, what think yee? Was not here a cutting off of the Popes head by the King, as touching his Kingdome of *Scotland*? For is not the Popes headship upheld in chiefe in the Prelates, and Hierarchie? Might not then the childes speech be a Prophecie, being thus far verified in so great and unexpected a work as this? And if so, why may it not reach to be a like verified in cutting off the Popes head also in *England*, as it is now in *Scotland*? Is any thing hard to the Lord, who hath the Kings heart in his hand, *as c Prov. 21.1.* *the rivers of waters, turning it whithersoever hee will.* But for this we must patiently wait, and incessantly pray; that the Lord will bring to passe his owne counsell, and finish his worke thus begun, and that Antichrists Throne and Kingdome being throwne downe and destroyed, Christ alone may reigne in the hearts and consciences of his people, and the Kings Crowne may ever flourish and shine forth in the beauty of abundance of peace and prosperitie, till time shall be no more. Nay, whither the child prophesied, or no: here we have a most sure word

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of Prophecie, which tels us what Christ is now a working, namely, the great Reformation of his Church, and Restauration of Religion, which as he hath so gloriously begun to doe in *Scotland*, so I trust hee will shew the like mercie to *England*, (though a sinfull Nation) in rooting out those wicked limbes of the Beast, by whom Religion, and the whole Land is so of late, more than ever before since *Queene Elizabeths* dayes, defiled. Yea, wee may be as sure hereof, as wee are sure this is Gods Word, that the Lord will, and that very speedily, so finish this worke now begun, within the compasse of this sixth Trumpet, as not all the power and policie of Antichrist and his Confederates shall be able either to prevent it, or ever to overthrow it. For Christs Word here must needs bee fulfilled, which saith, *These are the two Olive-trees, and the two Candlesticks, which stand before the GOD of the earth*: As if hee had said, *Even at the vision of the golden Candlestick, and of the two Olive-trees on each side thereof, standing before the Lord of the whole earth, was shewed unto the Prophet Zechariah; to be a word of the Lord to encourage Zerubbabel the Prince, and the people of God in repaying and finishing of the Temple in Jerusalem, then in hand, which the enemies of Judah resisted and withstood with all their might and malice, but were not able to frustrate the worke*: So I have here purposely named my two witnesses the two Olive-trees, and the two Candlesticks standing before the God of the earth, that it may be the like vision (as it were) to my people living under the sixth Trumpet to encourage them not only to begin, but to proceed to the finishing and perfecting of the worke of Reformation of Religion, and restauration

of

of my spirituall Temple, the Church; and though the ad-
 versaries be potent, and labour tooth and naile to hindre the
 worke, and my people are weake: yet know, that it is d not d Zechar 4.7. |
 by might, or by power, but by my Spirit, saith the Lord of
 hosts. For c my Counsell shall stand, and I will do all my c Esay 46. 10.
 pleasure. And as for thine enemies, O my people, feare
 them not, but say unto them, Take counsell together, and f Esay 8. 10.
 it shall come to naught: Speake the word, and it shall not
 stand: for God is with us. And I say to thee, O my people,
 Behold, g I have created the Smith, that bloneth the coals g Esay 54. 16,
 in the fire, and that bringeth forth an Instrument for his 17.
 worke, and I have created the master to destroy. No weapon
 that is formed against thee, shall prosper, and every tongue
 that shal rise against thee in judgment, thou shalt condemn.
 This is the heritage of the servants of the Lord, and their
 righteousnesse is of me, saith the Lord. And thus much
 of this Verse.

Now follows Verse 5.6. And if any man shal *Verse 5.6.*
 hurt them, fire proceedeth out of their mouth, and devour-
 eth their enemies: and if any man wil hurt them, he must
 in this manner be killed. These have power to shut heaven,
 that it rain not in the dayes of their prophetic: and have
 power over waters, to turn them into blood, and to smite
 the earth with all plagues, as often as they wil.

In these two Verses is set forth the efficacie of
 that power, which Christ giveth to his two witnesses in
 their prophecyng. And this power is such, as that
 of Elias, and that of Moses was. For first, here
 is an allusion to the power and spirit of Elias,
 in the fifth Verse, wherein this speech is redou-
 bled: thus, If any man shal hurt them, fire proce-
 doth out of their mouth, and devoureth their enemies: and
 if any man wil hurt them, he must in this manner be killed.

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h 2 King. 1.

How is that? ^h *Elias* we know, when the first Captain with his 50 men were sent to fetch him by force to King *Ahaziah*, saying unto him, *Thou man of God, the King hath said, come downe:* answered, *If I be a man of God, then let fire come downe from heaven and consume thee, and thy fifty.* And there came down fire from heaven, and consumed him, and his fifty. And the like befell the second Captain, and his fifty. Thus fire came out of *Elias* his mouth, and it consumed or devoured his enemies. And this was done twice. Accordingly, here it is twice repeated, *If any man hurt them, &c.* Now by fire comming out of their mouth, is not meant literally, that fire proceedeth out of their mouth: but that, as *Elias* by his word brought fire down from Heaven, wherein his Word took effect: so the judgments, which these two witnesses shall denounce against their injurious adversaries, the implacable & furious enemies of Gods Church, that will not be brought by the word of their prophetic to repentance, shall as certainly come to passe, and fall upon them to their destruction, as that fire did fall from Heaven upon those men, according to *Elias* his word. I say, if they repent not. For the third Captaine with his fiftie, we see humbled himselfe, and intreated *Elias*, so as *Elias* went with him to the King; but being come, what judgement hee denounced against that wicked idolatrous King, fell upon him also, that hee died of his sicknesse. And in this respect Gods Word in the mouth of his Prophets is compared to a fire, so as he that resists this word, is as the foolish fly, that flappeth against the flaming of the Candle, and so is consumed in the flame. And the like manner of speech the Scripture

pture useth elsewhere. As Revel. 2. 16. *Repent, or else I will come unto thee quickly, and will fight against thee with the sword of my mouth.* And Chap. 19. 21. *And the remnant were slaine with the sword of him that sat upon the horse, which sword proceeded out of his mouth.* Which is all one with that speech, 2 Theß. 2. 8. *And then shall that wicked one be revealed, whom the Lord shall consume with the spirit of his mouth.* So wee see what is here meant by the fire, which proceedeth out of the mouth of these two witnesses; And this word, *If any man hurt them*, in the originall it is, *εἰ τις αὐτοὺς βλάψῃ*, that is, *If any man will doe them injury*, or offer them violence against all law and equitie: *fire proceedeth out of their mouth, and devoureth their enemies*: that is, the word of their prophecie shall bring as certaine destruction upon their injurious enemies, as *Elias* his word brought fire from Heaven upon those that were sent to take him. And therefore the word is here doubled (as before is noted) for the certainty of it, as was *Pharaohs* dream.

i Gen 41.

Again, it is said here, *These have power to shut heaven, that it raine not in the dayes of their prophecie.* This also alludes to *Elias*, whose word of prophecie did shut up the heavens, that it rained not for the space of three yeers and a halfe, in the time of *Ahab's* Reigne. So as here again is set forth the power of these two witnesses prophecie, in bringing judgments upon the Land, where Gods Word is not received and entertained in that love and respect as it ought to bee, but that the witnesses, even for no other cause, but the words sake, which they prophecie, are injuriously and violently handled against all Law and justice, yea, and all humanity;

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in all bestiall crueltie. And therefore no marvail, if in the time of their prophecie being thus evill intreated, manifold judgments in sundry kindes doe fall upon a Land, as the Sword, Famine, Pestilence, or the like. Yea, and if God send extraordinary foule weather in an extreame abundance of a long continued raine, and that against harvest, as we have seen lately this very last Summer in *England*, so as the harvest suffered much damage thereby: it were good, that they should enquire, and consider what is the cause, that hath so of late provoked God to send forth from Heaven so many tokens of his wrath and indignation, threatening even desolation to the whole Land, if they repent not. Are there no witnesses abroad at this time? Or hath not *England* defiled it self with the violent and lawlesse cruelty of shedding the innocent blood of some at least of Christs witnesses? If it be so, as *England* can neither wash her hands from the guilt, nor stop the eares of Heaven from the hideous cry of that innocent blood: no marvail, I say, if *England* be many wayes plagued. For these witnesses have power to shut Heaven, that it raine not in the dayes of their prophecie, as *Elias* did.

Not only so, But they have also power over waters to turne them to blood, and to smite the earth with all plagues, as often as they wil. These words have an allusion to *Moses*, as we said before; Who in *Egypt* had power given him of God with his Rod to turn their waters into blood, and so smite the Land with manifold plagues. And here seemes to be more couched, then so, in this parallell of these two witnesses power, to that of *Moses* and *Aaron*. For the words

words here imply thus much, that as those many *Plagues*, wch *Moses* brought upon *Egypt* by his *Rod* & word of prophecy, were so many forerunners of the utter desolation of hard-hearted *Pharaoh*, & his obstinate *Egyptians*, who would not suffer *Gods* people to go sacrifice to the Lord their God: So those many tokens of *Gods* wrath, wch have bin powred upon *England* of late days, for their sore afflicting & oppressing of *Gods* people by the Prelats and their officers, those *Egyptian* Taskmasters, & not suffering them to enjoy that freedom & liberty of conscience, which *Christ* hath by his precious blood purchased for them, but holding their noses to the Grind-stone (as wee say) and enslaving them to the *Egyptian* tasks in the observation of those many Popish Ceremonies so tyrannically imposed and pressed upon them; as also for that most impious crying downe of the Sanctification of the Sabbath, and stopping Ministers mouthes for preaching the sincere Word of God, throwing them out of their Ministry, and many such like, worse then *Egyptian* out-rages, and such as were never done in any Christian State since the Apostles times to this present: those tokens (I say) doe plainly shew, that without speedy repentance, and a thorow reformation of these intolerable iniquities, God will certainly bring the Taskmasters to desolation, and in the same sea of destruction to the *Egyptians* will make a way for his peoples libertie from that *Egyptian* bondage, wherein they have been so long, so miserably captived. Nor let it seeme strange, that I match *Englands* Taskmasters with those of *Egypt*; for by and by wee shall find a spirituall *Egypt*, wherof that in *England* will hardly acquit it selfe from being a part, or party at least, if

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all circumstances be but well weighed. And so we passe to the Verses following.

Verse 7.

Verse 7. *And when they shall have finished their simonie, the beast that ascendeth out of the bottomlesse pit, shall make war against them, and shall overcome them, and kill them, &c.*

Here begins a battaile, wherein three circumstances are observable: 1 The time when it begins: 2 The parties, or warriors: and 3 the issue of the battaile. First, for the time, it is, when *the two witnesses have finished their testimony*. Then, and not before. Till then, the Beast hath no power to set upon them. Thus it was with the Captain of our salvation, *John 7.8. My time, saith he, is not yet come.* And, Verse 30. when his enemies sought to take him, *no man laid hands on him, because his houre was not yet come.* But when his houre was come, that hee must lay down his life (as *John 13.1. and 17.1*) and when hereupon his enemies came to take him, *Christ saith unto them, k This is your houre and power of darknesse.* Till now, they had no power, till his houre was come. And when upon the Crosse hee came to say, *It is finished*, then, and not before, hee gave up the ghost. Thus he finished his Testimony before his death. It is said of David, that *after hee had served his owne Generation by the will of G O D, hee fell asleep.* And Paul saith of himself, *m I am now ready to bee offered, and the time of my departure is at hand.* And the reason is added in the next Verse, *I have fought a good fight, I have finished my course.* Thus when these two witnesses have finished their testimony, the Beast sets upon them, and kills them. And here let me give you a most remarkable instance, wherein God is the more glorified. Which

k Luke 22.53.

l Acts 13.36.

m 2 Tim. 4.6,7

Which at that very time, when it was done, was observed by some neighbour Ministers in *London*. Only this I deprecate, that none doe impute unto me any vain humour of glorying, as if I made my selfe one of those witnesses here spoken of, such an honour I assume not to my selfe. Only (I say) I crave leave to relate a truth. It is this. I having been ⁿ shut up in my owne house, by the Prelates Pursuivants daily and hourelly watching for mee at my gates, the space of almost two moneths, in which time, notwithstanding their continuall rapping and ringing at my gates, I was a compiling my Book of two Sermons, which I had preached in my Church the fifth of *November* then last past; & fitting it for the Press, that so it might be a *testimony* to all the World of that truth, which I had therein delivered, and for which I was then questioned and troubled by the Prelates: the which *testimony*, as also my *Apologie for my Appeale*, being now finished, and fully printed, and some Books for the King and Councell bound up and brought unto me, the same day at night (and not before) came from the Lord of *London*, then Lord Treasurer, a Serjant at Arms, with a number of Pursuivants and Officers with swords and staves, in the evening, and with great violence assaulted my doors, and brake them open, though very strong, and so came and seized on my body, sitting, with my family, in my gowne, and making no resistance at all. This I thought here not unfit to be noted, as not altogether impertinent to this Prophecie, to which this example may seem to have some correspondence. And so much of the time, when this warre begins, even when these two

n See a notable parallel hereof in *Exech. chap 3.* 24, 25, 26.

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witnesse have finished their testimony, and not before. The Beast, for all his roaring, yet hath not the power to set his paw upon Christs witnesses, untill they have finished their testimony. And is it not lawfull for me to adde one truth more, that God may be glorified, and the hearts of his people raised up, and filled with rejoycing in him? This it is. Not all the Beasts hundred eyes, not all his quick-sented bloud-hounds, the Pursuivants, for all their vigilant and eagre hunting, could find out, or discover, where this testimony (to wit, For God and the King) was printed, though they left never a Printing house about *London* unsearched over and over, day by day, the Lord in his providence preserving not only my person, but my testimony also, that it should not be prevented, but come forth into the open light.

It followeth: When they had finished their testimony, *The Beast that ascendeth out of the bottomlesse pit begins to make warre against them*, as I have told you before. Here then wee are to consider the second circumstance of this warre, the two adverse parties, the one, the *Beast*, &c. the other, the *two witnesses*: the *Beast* is the *Assailant*, and the *two witnesses* are the *Defendants*. For the *Beast*, hee is here described from the place whence he comes, the *bottomlesse pit*: and secondly, by the manner of his issuing thence, *he ascendeth out of the bottomlesse pit*. His rise is groundlesse, bottomlesse, out of the bottomlesse deep, and his motion is *Ascendant*, yea *ascendant*, ascending (being a participle of the present tense) still aspiring with *Lucifer*, to place his throne *above the stars*, yea, *above God* himselfe. Hee is ever *ascen-*

ascending, but still out of the *bottomlesse pit*, as if hee could never get out of it. This *bottomlesse pit* is hell, the Den, where this *Beast* is bred, and whence he is nourished. And who this *Beast* is, yee may easily know, by his Picture lively pourtrayed, Chap. 13. and 17. compared together. He hath his seven heads and ten horns: *Monstrum horrendum, ingens*: the like *Beast* again is not in all the World. And the *Dragon*, the Devil, gives him power, Chap. 13. 2. and Verse 5. *Power is given him to make warre with the Saints, and to overcome them.* The very same *Beast* here, which maketh warre with Christs witnesses, and overcomes them. This is that *Beast* of *Rome*, plainly described, Chap. 17. And as this seven-headed, and ten-horned *Beast*, hath his ascent, rise, and originall out of the bottomlesse pit: so also his brood and off-spring, as those *Locusts*, Chap. 9. 3. who are this *Beasts* Warriors. Thus wee see who this *Beast* is, from whence & whither he ascendeth.

Now let us see what he doth. 1 he *makes warre* against the *two witnesses*. 2 He *overcomes them*. 3 he *killeth them*. First, hee makes warre against them. Alas poore witnesses, for such a great and monstrous *Beast*, with his numerous brood, to make warre against them. Such a power to make warre against two: but by this time Christs witnesses may be increased, and multiplied to a greater number, and that by the example of the two here spoken of, whose more eminent and mighty testimonies cannot so goe alone, but they will draw many others after them, to testifie the same truth. Though it pleased the Holy Ghost to point out but *two witnesses* only, and in such wise to set them forth, as there-

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by we might come to know the full intent and meaning of this Prophecie, as hath been shewed. Now the Beast having mustered his forces together, makes warre against the two witnessles, not only against Them, but against all other whom hee finds endued with the same spirit, namely, such as prophesie against the Beast and his Throne, and all those, that by their constant profession of the Truth, and refusing communion with the Beast, doe become thereby the witnessles of Christ. For the *Beast wars with the Saints.* Chap. 13. 7.

But what be those weapons, and what those forces, wherewith this Beast warreth against Christs witnessles, and Gods Saints? Surely, hee useth all manner of weapons whereby to execute his beastly cruelty. And these may be reduced to two kindes: The Spirituall Sword: and the Temporall Sword. His Spirituall Sword is the brute Thunderbolt of his execrable Excommunication, direfull Curses, and dreadfull Courts, as his Court of Inquisition, and of High Commission, and other his Prelaticall and Hierarchicall Courts, which are so many Dens, wherein this hideous Beast once inclosing the Saints, doth prey upon them, he and his Cubs. But if this his Sword prove not strong enough, as meeting with some mettle too tough for it to pierce, then he can command with a wet finger the helpe of the Temporall Sword, which is like *Tamberlains* black and bloody Banner, which being displayed by the Beasts power, and inspired with his fiery-mettled spirit, breathes nothing, but either fire and faggot, or Pillory, with shedding of blood, perpetuall close imprisonment, banishment, and all other evils of
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this life, more bitter and cruell, by many degrees, than death it selfe. And this is his kinde of warre. But how comes he to do these things by the help of the Temporall Power, when commonly all his proceedings are without either law, or colour of justice, except according to the Beasts owne lawlesse Law? For this, hee wants not his devices: for hee will so contrive the matter, and lay his snares, as either the innocent (being brought into the Temporall Court, where also he himself will sit a Judge, and where his spirit is wondrously predominant) shall be forced to assent to the condemnation of his own cause before the hearing: or else, if hee refuse so to doe, he shall be censured as guiltie of all those hainous crimes laid to his charge, though never so false and maliciously devised; yea, hee can so handle the businesse, as the censure shall be agreed upon, and concluded, before ever his day of hearing come, and when it is come, his Legall Defence shal never be heard. This needs no application. And this is the Beasts manner of warring; right; nor should it be properly the Beasts warre, were it not altogether bestiall, void of all Law, or conscience, or honesty, or humanitie. And ever his mayn forces and battery are bent against the two witnesses, namely such as doe constantly testifie and maintain the Prerogative of Christs Kingly Government over his Church against the Beasts proud and tyrannicall usurpations; and the truth of the Gospel and Word of Christ, against all Antichrists lyes: and the authoritie and sufficiencie of the Holy Scripture against the Beasts unwritten Traditions, and Ecclesiasticall Canons, the authoritie whereof hee per-

preferreth above, and opposeth against the Law of God. As for all wicked, prophane, and impious persons, his Holines hath no quarrell against them; for either they are such, as belong to the Beasts Den, or at least, though they be not of it, yet they are not much against it. Thus he warreth.

Secondly, as the Beast warreth against the witnesses, so hee shall overcome them. How shall hee overcome them? Their faith and testimony hee shall not overcome, so as to force them to recant, or desert their cause, or betray their conscience. For (Chap. 12. 11.) those on Christs side overcame the *Dragon, by the blood of the Lamb, and by the Word of their Testimonie, and they loved not their lives unto the death.* Nor shal the Beast be able to overcome them by force of arguments and reasoning: for he is a Beast, yea, the Beast of all Beasts; his Arguments are fire and faggot, Pillory and blood-shed (as before) down right club-law, or a push with his ten ⁹ hornes, or a by-back-blow with his paw. So as thus hee comes to get the conquest over their bodies indeed, he can shut them close up, hee can pillory them, hee can mangle and torture them, and a thousand ways subdue ^r their bodies, but can doe no more. *Luke 12. 4.*

⁹ *Revel. 17. 13.*

^r *Matth. 10. 28*

Not only so, but (in the third place) hee shall kill them. Famous is the Beast for his infinite bloody victories over Christs Witnesses in this kinde, by putting them to death. But now there is a two-fold kind of death, which he puts them to. The first is, by a violent separation of their soule from their bodie; as in the flames of Martyrdom. This hath bin the Beasts practice of old. But this subtilie

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Dragon, finding by experience, that his kingdome rather suffered damage this way, then wonne any ground, and that it proved rather an advantage to his Adversaries, and brought much harred to his barbarous cruelty in so putting them to death: hee hath found out another kinde of death, and that, though not in show, yet indeed farre more cruell than the other, and that is, by a violent and perpetuall separation of a living man from all the delights, comforts and contentments in the World, from his wife and children, from his meanes and livelihood, friends and acquaintance, from the Communion of Saints, yea, from all Societie of men, and in a word, from all the means of comfort in this life, Spirituall, or Temporall. So as a man in this case may be said to be killed, or deprived of life, when he is deprived of all those things, without which life cannot well be called a life, but a death rather, or such a life, as that in hell, where not one drop of comfort is allowed to those tormented souls. And as dead men neither see, nor heare, nor speake, nor write, nor have any commerce with the living: So these may neither see their living friends, nor heare from them by letters, nor speake, nor write unto them, nor have any commerce with them. Thus far dead they be. And in this sense we have seen some eminent Witnesses of Christ (yet living in their close Prisons in remote Lands) thus to bee killed in these our dayes. Which being so, may it not bee one evident signe, that we are now in the sixth Trumpet, wherein wee have seen so many things to be comenro passe and

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fulfilled, so particularly set forth in this Prophecie.

Verse 8.

It followeth, Verse 8. *And their dead bodies shall lie in the streets of the great Citie, which spiritually is called Sodome and Egypt, where also our Lord was crucified. And they of the people, and kindreds, and tongues, and Nations, shall see their dead bodies three dayes and a halfe, and shall not suffer their dead bodies to be put in graves: And they that dwell upon the earth shall rejoyce over them, and make merry, and shall send gifts one to another, because these two Prophets tormented them that dwell on the earth.*

1 Maith. 10. 18.

Now these dead bodies (as we said before) may be so called, in respect of a civill death, as dead to the whole World in a civill respect, having no communion nor commerce with the World. And the bodies are here named, not the persons, because persecuting Tyrants (as we touched before) have no power over the soule, but only over the body; this they may torment, imprison, kill: but that's all they can doe. Well, what of those dead bodies, take them in any sense? *They shall lie in the streets of the great Citie, which spiritually is called Sodome and Egypt, where also our Lord was crucified.* What great City is this? Surely it can be no other, but the Citie of the Beast, together with the Suburbs. And the Suburbs are all those Cities or States, which are either subject to, or confederate with the Head-Citie, which is *Rome*. We can not have a fitter exposition hereof, then that which the Prelate of *Canterbury* gives us in his reprinted Conference with the Jesuite *Fissher*. For there he saith, *That the Church*

of Rome and the Church of England (as also all other Prelaticall or Hierarchicall Churches) are all one and the same Church; no doubt of that, as he saith, and as is noted before. This is his *Catholike Church*. And so this is that *great City*, which stands in opposition to the *Holy Citie*, and treads it under feet, as Verse 2. For as Christs Church is called a *Holy Citie*, though it be dispersed over the World: So Antichrists Synagogue is here called a *Great Citie*, as comprehending in it all those Cities, and States, which make up one body of the Beast. This *great City* is *spiritually* called *Sodome and Egypt*: *Sodome*, for the wickednesse, voluptuousnesse, prophanenesse, pride, and other sins of *Sodome*, reigning therein, and where they make open warre against all holinesse, and all good Laws of G O D and Man. And secondly, it is called *Egypt*, for its tyranny in oppressing and afflicting of Gods people with their intolerable burthens. And for this, they have their Taskmasters, to wit, the Prelates and their multitude of officers, who force Gods people through their whole *Egyptian* Provinces to fill up their tale and task of bricks, in the strict observation of all their Rites and Ceremonies, Constitutions, and Canons, the Spirituall burthens of their spirituall *Egypt*, and for default thereof in the least degree, or kind, the Taskmasters beat and abuse them, & if they com- Exod. 5. 15.
plaine, 'tis to no purpose, they can have no remedy. Thus not without cause is this *Citie* called not only *Great*, but *spiritually* *Sodome and Egypt*. So as in what Country soever in the World, this Beast sets his paw, that is, where ever hee hath his Taskmasters, the Prelates and their Officers (as where al-

most are they not? there is the Kingdome of the Beast, there be the Suburbs of this *Great Citie*. And whatever Countrey or Seate doth incorporate it self into an union or confederation with this Papall Hierarchie, becomes thereby *ipso facto* a member of this *great Citie*, which is *spiritually* called *Sodome* and *Egypt*. And this being so, tell me, O *England*, art thou not become a member of this great body, of this *Great Citie*, of this *spirituall Sodome*, of this *spirituall Egypt*? For wherein dost thou differ from *Rome* it selfe? Doth not thy great Arch-prelate who is as thine Oracle, professe in thy name, and in Print, with an unblushing forehead, that *England* is of the same Church, same faith, same Religion with *Rome*? And doth he not shrowd this his Book under the name of the highest Authoritie in *England*, as commanded by the King to be published? And hast thou not set forth Edicts dispensing with the open profanation of the Sabbath by heathenish Sports, and others, prohibiting Ministers to preach in the after-noon on Lords Days: as preferring thy prophane Sports before the holy and divine Ordinance of Preaching, and so consecrating at least the one halfe of the Lords Day to *Bacchus*, or *Belial*? Art thou not then a part of that great Citie, which is *spiritually* called *Sodome*? Again, dost thou not permit (if not command) thy Prelates, the *Roman Pharaohs Taskmasters* to vex, afflict, and grievously oppresse the people of God, with the intolerable burthens of their and thine endlessse Ceremonies? And not content with the old, thou addest new burthens, as the *Egyptians* did

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x These things
were then in
force when
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in denying straw, and those most abominable, as thy Superstitious, yea, Idolatrous Heathenish Altars, with all their Idolatrous Altar Service, where in thou art utterly false from being a member of the *Holy Citie*, which thou *credest under thy feet*, and even professest thy selfe to be of that *Great Citie*, which for its inthralling and oppressing of Gods people, is *spiritually called Egypt*: O *England, England*, Repent hereof, cast out thy cursed and cruell Taskmasters, like as thy Neighbour *Scotland* hath done, & so suffer thy people, Gods people, to serve their God as he hath commanded, and to enjoy their Christian Libertie which Christ hath deerly purchased for them, and no longer to be under the Antichristian *Babylonian* yoke, and the *Egyptian* Taskmasters.

Thus we have seen, as it were in a Map, the large Territories, and boundlesse bounds of this great City here mentioned, spiritually called *Sodom* and *Egypt*; in the street whereof lie the *dead bodies of Christ two witnesses*; and where (as here is added) *our Lord was crucified*. Which is to be understood, not simply and personally of our Lords crucifying, but mystically. For our Lord in Person was crucified at *Jerusalem*, and yet not within the Citie, but without the Gate. And yet Christ in his Person was crucified by the first *Roman* Beast, the Emperour, whose Successour both in his Seat, and in the Image of his Power and State, and in all his bloudy persecutions of the Saints, the Papall Beast now is, as also of the Scribes and Pharisees and High Priests, who put Christ to death, and to hee with them is guilty of his blood: as. *Mark* 13. 35, 36. &c.

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Verse 31. But he is crucified mystically in his mysticall members, even in the open *Streets* of this *Great Citie*. Witnesse all those persecutions and Martyrdomes, which the Beast in all Ages and Countries hath caused, wherein the Lord himselfe hath been crucified, to wit, in his Saints and Witnessees. And what thinke you of those Witnessees, of whose crucifying on the Pillory in the open street, or rather spacious Palace-yard in the Cite of *Westminster*, we have been all eye-witnesses, and spectators? Was our Lord there, then, in them, on those Pillories, crucified, or not? If he were, and that upon such an eminent Theatre, and in the view of that Court, where they were so censured, the High Priests themselves, with others of high note, beholding and pleasing themselves with such a Tragedie of the Beasts cunning contriving, and cruell execution: was not this, trow you, a part of that *Great Citie*, where our Lord hath been thus crucified? O *England*, blush, and be abashed, yea, confounded in thy self, at these things: return at length to a sober minde, repent, and reforme thy selfe, lest thou perish with the Beast and his Kingdom, whose wofull ruine hasteneth on a pace, as Verse 14.

But now what becomes of these thus dead bodies? Surely they lie in the Street of the great Citee unburied. How long? Three dayes and an half. How so? The people, kindreds, tongues, and nations seeing them, wil not suffer them to be put in graves. Just so did the barbarous heathen with the Martyrs, not permitting their bodies to be buried, as *Eusebius* reports. Thus our Antichristian heathen or *Gentiles* here, so called, Verse 2. as before.

Now

Now for dead bodies to lie in the open street unburied, three dayes and a halfe, is enough to make their smell odious and abominable in the nostrills of all men. So as this appeares to be the meaning, these Witneses being slaine, or so, as is before said, they are kept above ground to become an object of abomination to all that behold them; and by their long keeping, they are made so to stink, as men pass by them stopping their Noses, and will not, or doe not, or dare not come neere them. And who doth, or dare visit the dead bodies of those Witneses afore said? But they are not in the *Streets*. True: they are dragged, or drawn out of the Street, they doe so stinke in the nostrills of the *Beast* and his *kindred*, and *people*. But yet they are above ground, they are not yet buried under the earth, though they lie buried within strong walled vaults, that none can come any more at them, then at the dead bodies of those that lie in their graves. But not lying in the street, and having lyen now above three dayes and a halfe, yea, some of them three yeeres and a halfe, and the least and last is now going upon the last halfe yeere: how come they to bee reckoned here in the account, and numbred with the *dead bodies of these two witneses, lying three dayes and a halfe in the street of the great Citie*? For this, we must take the sense, and not the strict Letter. The lying of dead bodies three days and a halfe in the open street, where all passengers are to passe, is to note unto us, that (as is before noted) they lie so long, till none can endure their smell, but of force they must bee removed out of the way. And is it not so done with these? Their smell grew so strong, that

that they were faine to remove them. Whither? Into their Graves? No, they are above ground still. For it is added here, *The people, and kindreds, and nations, and tongues, will not suffer their dead bodies to be put in graves.* Who are these people, and kindreds, and tongues, and nations? Surely all those of this great Cuse, which is spiritually called Sodom and Egypt, such as are the members of the Beast. For though sometimes, these termes, as people, kindreds, &c. are taken in the good part, for those of Christs Kingdome, as Chap. 7. 9. & 10. 11. yet here they are taken, as Chap. 17. 15. for those of Antichrists Kingdome. And for prooffe hereof, they will not suffer the dead bodies of the two witnesses to be buried. As wee read of the Pope (as I remember *Hildebrand*) who after hee had by his Thunderbolt of Excommunication blasted the Emperour, *Hewie* the Fourth, and driven him out of his Kingdome by his own Son, and he dying in that his exile, his Holinesse would not suffer him to be buried, so as his dead body continued unburied for five yeers space. So here, with the same spirit of Charity doe these his people, and kindreds, and tongues, and Nations, the whole body of that Beast, not suffer the dead bodies of these two witnesses to enjoy the ordinary honour of Christian buriall, which even the Law of Nature, and common humanity commands. The summe of it is, they will not allow them any benefit, nor any right, which by the Law of God, and the Law of Nature and Nations is due unto them in that case: So as being banished in a remote Country in a close imprisonment, living indeed, but as dead men (as before) they may there rot above ground, before either

either Wife, or children, or friend, or acquaintance shall be suffered to come at them to performe that last duty, which all are bound unto, the buriall of their dead. Thus if any shall deny this also, (concerning these *ψωματα*, or dead bodies) to be a true *συμπτωμα*, a Symptome of this Trumpets sounding, which wee ought not to thinke gives an uncertain sound: he may with as good reason deny the fulfilling of all Prophecies, even then, when their proper effects, being scene of all men, become to every mans reason and understanding, cleere demonstrations thereof. Except wee are yet to looke for more monstrous beastly cruelties under this Trumpet, which can hardly be imagined by any Creature.

It followeth: *And they that dwell upon the earth, shall rejoyce over them, and make merry, and shall send gifts one to another, because these two Prophets tormented them that dwelt on the earth.* These Earth-dwellers are the same, with those people, and kindreds, and tongues, and nations, those of the Beasts Kingdome, in the former Verse. These are said to dwell on the earth, because their Kingdome and happinesse is altogether earthly. They *minde earthly things*, and place their felicitie in them: contrary to Gods children, who living on earth, yet have their *conversati-on in heaven*, and their *treasure in heaven*, and their Country Heaven. So as to be said to dwell on the earth, is opposed to those, who are y every where in Scripture called *pilgrims and strangers in the earth*; and the earth it selfe called, not their habitation, but the land or house of their pilgrimage. Whereas on the contrary, to be said to dwell on the earth, is usually

y Heb. 11. 13.

1 Pet. 2. 11.

Gen. 47. 9.

Exod. 6. 4.

Psal. 119. 34.

put in Scripture for all the wicked of the earth; as
 elf-where in this Booke, Chap. 8. 13. & 13. 12, 14.
 & 17. 8. Where we see, that these *earth-dwellers* are
 all those people, over whom the Beast reigneth.
 And so, on these, all the plagues are powred: as
 Chap. 8. 13. & 12. 12. & 16. 1. *Luke 21. 35.* and in
 many other places. And in this Verse it is twice re-
 peated. Thus we see who they be. Now what doe
 they further? First, These earth-dwellers rejoyce
 over the dead bodies of the witnesses: Secondly,
 they make merry: Thirdly, they send gifts one to
 another, by way of congratulation. And the cause
 is added, because these *two witnesses tormented them*
that dwell upon the earth.

Sir Phil. Syd-
 neys *Arcadia.*

First, they *rejoyce over* their dead bodies; as the
Philistins did over *Sampson*, when they had put out
 his eyes, they made sport with him, as with a Fool
 in a Play. Hee whom they durst not looke upon,
 when he had his eyes, and liberty, now they in-
 sult over him at their pleasure. So these people of
 Antichrist doe with the dead bodies of the two
 Witnesses, as the cowardly Shepherd did in *Arcadia*
 with the dead body of the Lion, he came and
 trampled upon him, and beat him with his sheep-
 hook, and spake big words unto him, and when hee
 had done, boasted he had overcome the Lion. So
 these here do with these witnesses: in the seventh
 Verse the Beast overcomes them: and here his
 brood triumphs over them, who living were a ter-
 rour to the beast, and all his crew.

Secondly, *they make merry.* The Father in the
 Gospel when he had received his lost Son, is said
supernaturally, to make merry; the same word is used
 here,

here, upon the slaying of these witnesses, as a fat Calfe, to feast withall. And such a kind of mirth is here implied, as is used at feasting. As in *Amos* (Chap. 2. 8.) *They drinke the wine of the condemned in the house of their God*; to wit, of those whom themselves have unjustly condemned. So these. Perhaps they have their Minstrels too, as Fiddlers and Pipers, & dance about the May-pole, & that on the *Sabbath day*, in despite of these Witnesses, who while they lived spake and wrote against these inhabitants of the spirituall *Sodome*. But let their mirth be what it will: in the third place, *they send gifts one to another*. They doe not send gifts to the poore, of whom they can receive none again: but one to another, by way of retaliation or congratulation: this is their charitie, as if they would now celebrate the funeral of these dead witnesses, would they but suffer their dead bodies to be buried.

But what's the matter they are so jocund and frolick? Even this, because these two *Prophets had tormented them that dwell on the earth*. It seemes they were such tormentors of these Earth-dwellers, as the Prophet *Michaiab* was of *Ahab*, who therefore *2 King 22. 8.* hated him, and could not indure him, because (saith he) *he never prophesieth good to me but evil*. So these two Prophets, they tormented all those of the Beasts Kingdome by prophecying of judgements and punishments that should fall upon them from God for all their idolatries, superstitions, humane inventions in the Service they pretend to God, for all their abominable infidelitie in their *Altars*, and Altar-worship, for their open and avowed prophanation of the Sabbath, for their stopping of the mouthes

of Gods painfull Ministers, for oppressing and silencing the Doctrines of the Gospel, and of the Grace of God, for overturning all true Religion, for persecuting of all true godlinesse in Ministers and people, for their favouring of drunkards, adulterers, swearers, Sabbath-breakers, and all manner of prophaneesse in their Courts, with other the like things, as tedious to rehearse, as to them to heare. Thus these *Prophets tormented them.* Now I pray you what torments shall such finde in Hell for their living in all kinde of sin, when they find Gods Word it self to be a tormentor of them, in reprovng their sins, and moving them to repentance? Is it a marvaile then, that all the woes in this Book fall upon these dwellers on the earth? They doe so dwell on the earth, that they are glued unto it, so as they will not upon any termes, no nor to get Heaven, and so escape Hell, part with the love of it, and with the lusts of it. And therefore they hold none their greater enemies, then Gods Prophets, that tell them their own. And of other prophane Worldlings, none hate Gods Prophets more, than the Beast, and his Hierarchie. For their Kingdome being altogether *earthly*, and *sensuall*, (I might adde also the Apostles third word, which he applyes to the wisdom that is from beneath, from the bottomlesse pit, and that is, a Devilish) they cannot endure Christs Kingdome, which is altogether Spirituall, nor the Heralds thereof, who proclame war against the Beast, and his Armies, for his notorious hypocrisie, who under the titles of Holinesse, and Spirituall, and the like, advance their earthly Kingdome both above and against Christs Kingdome.

It

It followeth: Verse 11. *And after three dayes and a halfe, the spirit of life from God entred into them, and they stood upon their feet, and great feare fell upon them which saw them.* Wee shewed before what is meant by the three dayes and a halfe, namely, the time, in which the Beast and his people doe expose these witnesses to derision, denying them even that common humanity, which the very Heathen freely afford to all, as buriall of the dead. And although the time of their suffering may bee much longer then three dayes and a halfe, yea, three yeeres and a halfe, yet it is reckoned here but three dayes and a halfe, both because the Beasts crueltie is so great, that he takes no more compasison or consideration of the time of their suffering, though long and tedious, then as if it were but three dayes and a halfe: and secondly, because such is the patience and alacritie of these Witnesses in suffering for the Name of Christ, and for the love of the Truth, that the time, though long, and the afflictions they indure, though very grievous, yet it seemes to them but light, and momentany, and as it were but of three dayes and a halfe continuance, in comparison: and Thirdly, it is expresse here by three dayes and a halfe, because the Lord himselfe will shorten the time, and hasten the deliverance in due time, in due time, I say, because it is a certaine time, determined and prefixed of God; as three dayes and a halfe; and because but as three dayes and a halfe, therefore it is a very short time, as will appeare more fully, when the deliverance commeth. But lastly, by three dayes and a halfe, wee may understand three yeeres and a halfe, as in *Daniel 7.25.* by a time, times, and

b 1 Cor. 4 17.

and part or halfe a time, three yeeres and part of another. As *Revel. 12. 14.* And why should I here conceale that speech which I used to some Ministers at *Coventry* in my passage to *LANCASTER* Castle, who being sad at my departure, I said unto them, Come, be not sad, for three yeers and a half hence wee shall meet again, and be merry. And truly (*absit invidia verbo*) reckoning from the fourteenth of *June 1637*, whereon we were censured in the Star-Chamber to perpetuall imprisonment, it was just three yeeres and a halfe when wee returned from exile, even in the last moneth of the three yeers and a halfe, my selfe being sent for the very first day of that moneth.

Well, when this time, appointed of God, is expired, what then? Then, *after three dayes and a half, the spirit of life from God shall enter into them: and they shall stand upon their feet, and great feare shall fall upon the beholders.* All this sheweth unto us thus much, that God shall miraculously restore and deliver his witnesses, even as the restoring of the dead to life again, to the astonishment and terrour of all their enemies, who shall behold them. But now a little more, particularly to cleere the words: we shewed before how the Lord's witnesses may be slain two wayes, either corporally, in separating their souls from their bodies, or mystically, and in a similitude or parable, in a separation of their life from the world, that is from all commerce & communion with the world, so as their life is made no better, but rather worse then death. Now for them that are slain after the first manner, we are not to expect, that God wil according to the Letter raise them up from the dead,

two last Trumpets.

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dead, as here, after three days and a halfe. And for them that are slain after the second manner here specified, though God should not deliver and restore them from that their civill death, (though he be able to do it, and will doe it, if he have so determined) unto their libertie, and communion with humane societie, as formerly: Yet this we are sure of, as Gods Word here must needs be true, that of the very dust and ashes of his dead witnesses under this Trumpet (in what manner so ever dead) hee will raise up again to life, and that in the time of this Trumpet, either those very witnesses in their own persons, or else in the Spirit of these hee will raise up other witnesses, and such, as if they were those very witnesses formerly slain. Thus wee read of Elias, *c* Behold (saith the Lord) *I will send you Elias the Prophet, before the coming of the great and dreadfull day of the Lord, and he shall turn the hearts of the Fathers to the children, &c.* Now this Elias was meant of John the Baptist, that morning Star, that ushered in the *d* Sun of Righteousnesse, that was to prepare the way before him. *e* He (saith the Angell to Zechariah) shall goe before him in the Spirit and power of Elias, to turn the hearts of the Fathers to the Children, &c. Whence it is plaine and cleere, that John the Baptist was that Elias there prophesied of; and he is called Elias, because hee came in the spirit and power of Elias. And therefore Christ saith to his Disciples, when they objected, that Elias must first come: *f* *I tell you* (saith he) *that Elias is come already, &c.* whereupon they understood, that hee spake unto them of John the Baptist. And *Matth. 11. 14.* Speaking of John Baptist, he saith, *This is Elias, which was to come.*

Thus

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Thus wee see, how the Prophet *Elias*, being dead and buried many hundred yeers before, yet was as it were raised up from the dead, to be Christs har- binger. But how? Not in his person, but in his spirit and power. So as *John Baptist*, comming in the spirit and power of *Elias*, is called *Elias*, and in him the Prophecie is fulfilled, that *Elias* should come, and now in *John* he was already come. Now according to this sense, wee may safely interpret this Prophe- cie also in this place: *After three dayes and a halfe, the spirit of life from God, shall enter into them* (to wit, in- to the two slain witnesses) *and they shall stand upon their feet, &c.* that is, after a short, but set time with God, the spirit of life from God shall rayse up his former witnesses, that were slain, though not in their owne persons, yet in other witnesses that shall succede them, who shall be indued with the same spirit and power, which they had beene indued with all. And this is that spirit of life from God, which entering into his servants, raiseth them up to be lively witnesses of his truth, full of vigour, strength, courage, zeale, constancie, g not loving their lives unto the death, but as it is said of *Paul* and *Barnabas*, such as had h *abandoned*, or given up for lost their lives for the Name of Christ. So that, as the same spirit of life from God entring into *John the Baptist*, made him to be called that *Elias*, who had been in- dued with the same spirit, and was foretold to come againe, which was fulfilled in the *Baptist*: So here, the same spirit of life from God (nor is it said to bee their own spirit) which the slain witnesses had, now entring into other witnesses succeeding them, they by the same reason may be called those very wit- nesses

g Revel. 12. 11.

h Acts 15. 16.

nesses, as being now by the Almighty power of G O D raised from the dead, as *John the Baptist* was called that *Elias*, because hee came in the spirit and power of *Elias*. And in this respect, seeing the raising and restoring of these two witnesses, is perhaps not personall, but spiritual, it is not necessary, that we tie or restrain the succeeding witnesses strictly to the number of two only. For as it was said of old, *Sanguis Martyrum semen Ecclesie*, *The blood of the Martyrs is the seed of the Church*: and as one seed or grain sowne, and dying, brings forth much fruit (as *Christ* saith) so as one corne brings forth the increase of a hundred, and some of a thousand, as in some Countries, as of *Virginia*: So these two witnesses may in the multiplication of their spirit and power, and of that spirit of life from God, bring forth an abundant harvest, even great plenty of more witnesses, that shall stand up for that Truth, for the which these two were slaine. What shall wee say of those many witnesses, whom the Lord lately raised up in *Scotland*, standing up upon their feet to mayntain their Christian Liberty against Antichristian bondage, and to vindicate Christs Scepter and Government over his Church there out of the tyrannicall hands of that proud usurping *Beast* out of the *bottomlesse pit*, who by his *Egyptian* Taskmasters the Prelates so oppressed Gods people, as they were made weary of their lives? And when were these witnesses raised up? Surely, not much after three dayes and a halfe, that the two witnesses were slaine, those (I meane) who suffered worse then death,

i *John* 12.24.

death, for bearing witness against the Tyranny of the Romish Beast, and his cruell Taskmasters. And what other spirit, but that *spirit of life from God*, could raise up so many witnesses, so unanimously, and with such a wonderfull wisdom, discretion, judgement, zeal, and courage, to stand up in defence of Christs Kingdome against Antichrists Tyranny? Yea, and what other spirit and power, but that of God, could move the heart of his anointed Vicegerent, to aske to his peoples just and religious plea, to have Christ alone to raigne over his peoples soules and consciences, which is his peculiar and incommunicable Prerogative. Nor could the King either have advanced higher his own Royall honour, or more surely have established his owne Throne in the uniting and fastening of his Subjects hearts and affections in all love and loyalty unto him, then by giving Christ his due honour, who hath said, *That that honour me, I will honour: and they that despise me, shall be lightly esteemed.* Now blessed bee our God for evermore for this his great and glorious work: and hee ever blesse his King, that as hee hath made him a mighty instrument thereof; so hee would strengthen him to the finishing of that work, which yet remaines to be done in the purgation and reformation of his other Kingdomes, that so hee may prove the most glorious Prince that ever raigned in the Christian World.

k 1 Sam. 2. 30.

And it is said here, *And great feare fell upon them which saw them.* That is, when they on the Beasts side saw those witnesses (whom the Beast had cruelly slaine, and whose dead bodies they had barbarously used, not suffering them to have common bu-

buriall, but insulted, and triumphed over them) now to be as it were revived and raised from the dead againe, when they behold such a wonderfull increase to come of their blood so cruelly shed, such a *spirit of life from God* so to

possesse many other witnesses, as those slain seem now to live againe in them: they are struck with terrour, they are surprized with feare. For whereas they fondly imagined, that the slaying, or cruell handling of two or three prime witnesses, making them sure, as dead men, would so have queld all the rest, that not one durst ever after peepe: contrary to their expectation they see a generation of witnesses to rise up after them, and so to affright their enemies, as if they saw an apparition of the Ghosts of the former witnesses

returned from the dead. And if a man did now but feele the pulse of those Prelates in England, who have seene their brethren Prelates, late of Scotland, to be cast out of Church and Countrey, and utterly cashiered, without all hope of restitution: should he not (trow you) find the spirit of trepidation leaping and panting as it were for life, as if their owne turne should be next? But it followeth:

Verse 12. *And they heard a great voice from heaven, saying unto them, Come up hither. And they ascended up to heaven in a cloud, and their enemies beheld them.*

They (that is, the two witnesses thus raised and restored to life, as before) *heard a great voice from*



heaven. Here Christ, either by an extraordinary voice inwardly calling, or by the ordinary voice of his word outwardly, calls his servants to take Sanctuary, as in heaven. Now heaven, here may be taken for the Church of God hereupon earth. So it is often taken in this Booke. As in this Chapter, Verse 19. So Chap. 12. 1. the woman there in heaven is the Church Militant here on earth, as appeareth plainly in the whole Chapter, as Verse 3. & 7. & 8. & Chap. 13. 6. and in other places. Now the Church of God here on earth is compared unto, and called Heaven, as in many other respects, so specially in this, because it is holy and pure, being purged, both for Doctrine, and Discipline, from all damnable Heresies and errors in faith, and from the vain Inventions and Traditions of men in the worship of God, ^m following the Lambe whithersoever he goeth, that is, in all things obeying Christ, and observing his Ordinances, and subjecting their souls and consciences to none other King, but only Christ.

^m Revel. 14. 4.

They from this Heaven, hear a great voice: this is Christs voice in his word, calling his witnesses from having any more to doe with the Beast, and his brood, having sealed this their testimony with their blood, which the Beast hath sucked and drunk up. So as hee now being found to be incorrigible, and incurable, so as hee grows worse and worse, is to be utterly abandoned. As the Lord saith in *Jer.*

^a *Jer.* 51. 6. 45

my, a Flee out of the midst of Babylon, and deliver every man his soule: be not cut off in her iniquitie: for this is the time of the Lords vengeance, he will render unto her a recompence. And the reason of Gods peoples thus aban-

aban-

abandoning of Babylon, is rendred, Verse 9. *We would* Verse 9.
have healed Babylon, but shee is not healed: forsake her,
and let us goe every one into his owne Countrey: for her
judgement reacheth up to heaven, and is lifted up even to
the skies. And the like warning God gives to his
people (Revel. 18.4.) concerning the spirituall Baby-
lon, where Iohn saith, I heard another voice from heaven,
saying, Come out of her my people, that ye be not partakers
of her sins, and that ye receive not of her plagues: for her
sins have reached unto heaven, and God hath remembered
her iniquities. So here, the witnesses heare a great
voice from heaven, saying, Come up hither; as much to
say, as, Have no more to doe with Babylon, nor with the
Beast and his members, who will heare no reason, but have
now filled up the measure of their cruelty, not only to you, but
to all my witnesses that went before you, so as now there is no
more hope of them, o no remedie for them, being like those
incorrigible and obstinate revolted Tribes of Israel, or like
the Jews, that persecuted my Apostles, and I drove them
away to the Gentiles: therefore come out from among
them, admonish them no more, but come up hither, keepe
you close to my Church, which I have also together purged
and purified from the dregs of Babylon, and there only
hold your communion. Come up hither.

o 1 Kings 17.
 See also
 2 Chron 36. 16.
 p Acts 13. 46.

And (as it followeth) they ascended up to heaven in
 a cloud, and their enemies beheld them. Wee read, that
 Elias was carried up to heaven in a fiery Chariot.
 And Christ ascended up to Heaven in a cloud. Here
 these witnesses ascend up to heaven in a cloud. But to
 Heaven (as before is shewed) namely, from their e-
 nemies to take Sanctuary as in the Church of God
 here on earth; it being compared to a high and ho-
 ly Mountain, to which we must ascend. So as this

ascending in a cloud, and that in the enemies view, sets forth the admirable providence of God, who will miraculously make his Church a sure and safe Sanctuary (as Heaven) to his persecuted ones under this *Trumper*, from the power and fury of their enemies; who may behold them afarte off, but are not able any more to touch them, for they are now out of their reach, as being in Heaven. For in this *Trumper*, God is preparing a way to the seventh, and last *Trumper*, wherein hee will take full vengeance upon Babylon. And therefore before the storme come, God hath a *hiding place*, to secure his. As hee saith in *Esay*, 9 The Lord will create upon every dwelling place of Mount Sion, and upon her assemblies, a Cloud and Smoake by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence. And there shall be a Tabernacle for a shadow in the day time from the heat, and for a place of refuge, and for a covers from storme, and from rain. Thus the Lord did, when he was about to destroy the first-born of Egypt; he shut up his people in their houses, sprinkling them with the blood of the Paschall Lambe, that the Avenger should not touch them. And when the Egyptian host pursued them as farre as the Red Sea, the Lord separated them by the pillar of a Cloud by day, and of fire by night, untill hee had overwhelmed the Hoast in the Sea. And when he was about to destroy *Sodome*, he first separates Lot from among them. So before hee destroy Babylon, hee calls his people out of her, and then quickly after in the same Chapter follows her ruine, and desolation. So here, the Lord calling his witnesses away, and they ascending up to their Sanctuary in a cloud in

9 *Esay* 4. 5, 6.1 *Exod.* 12.*Exod.* 13. 14.*Revel.* 18. 4.
¶ c.

in the sight of their enemies, it is a sure and certain signe, and immediate forerunner of the destruction of this Babylon, that great Citie, which is spiritually called Sodome and Egypt. And it is very remarkable, that before the destruction of all these three, Sodome, Egypt, and Babylon, the Lord doth immediately before separate his people, and provide a Sanctuary for them. Yea, not long before the utter and finall destruction of *Ierusalem*, (which was once ^{u Iosephus, Of} Gods true Church, but now was become the Synagogue of Murtherers, and Persecutors of Christ, and his Saints) there was a voice heard in the Temple, as from Heaven, *Migremus hinc, Let us depart hence*: whereby Gods small remnant yet there, being warned, presently fled to *Pella*, a Coast-Citie in *Iudea*, and not long after followed the sacking and burning of the Citie and Temple, with the inhabitants therein. Thus by these many famous examples we may cleerly see what God is now about in this Trumpet to doe, when he calls away his Servants out of *Babylon*, and *Egypt*, and *Sodome*, and the Synagogue of Antichrist, and puts them in a safe Sanctuary, even because he will speedily bring destruction upon those his enemies.

It followeth, Verse 13. *And the same houre was* ^{Verse 13.} *there a great Earthquake, and the tenth part of the Citie fell, and in the Earthquake were slaine of men seven thousand, and the remnant were affrighted, and gave glory to the God of Heaven.* See here, no sooner have the witnesses taken Sanctuary, but by and by, even the same houre, there is a great Earthquake. Now though there have been in the World (and still fall out) sundry great Earthquakes in diverse Countries,

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tries, as in *Asia*, and other places: yet in this place, under this *Trumpet*, this *great Earibquake* here is not to be taken literally, no more then *heaven* in the former Verse, for the place of the highest *heaven*. But the *great Earibquake* here is to be understood of the great and terrible shaking of the Kingdomes of the earth under the sound of this *Trumpet*, as namely by great Commotions, Wars, and the like, especially in Christendome, throughout the Kingdome of the Beast. And when was Christendome ever more embroyled in wars, then at this day? But here it is said, that *thetenth part of the Citie fell*. This is joyned to the former, as an effect of this *great Earibquake*. First, what is meant by the *Citie* here? Surely that great City, mentioned, V.8. Which we have before described, even the Kingdom of the Beast. And still all the plagues and woes, which both the Trumpets sound forth, and the seven Vialls powre out, fall upon the Beast, and his Kingdome. So as there is no questi n, but this *Citie* here is that *great Citie*, Antichrists large Kingdome. And what is meant by the tenth part of the *Citie*? For resolution hereof, wee read, that the *Beast* with *seven heads* hath *ten hornes*. And these *ten hornes* are said to be *ten Kings*. These *ten Kings* are said to be the *ten hornes*, because they are the strength of the Beast. And the *ten Kings* have their ten Kingdomes, which make up the Beasts Kingdome, or his *great Citie*. Now what Kingdoms are those, which are said to be of this great body of this *great Citie*? Surely those, which doe admit, and maintaine the Papall power. The Papall power is maintained by Civill States or Kingdomes two wayes.

u Chap. 17. 7.
x Verse 12.

ways. Either when they directly and professedly subject their Thrones and Crowns to the Pope, as to the Head of the Church, by vertue of which title he arrogates to himselfe a Supream power over *Kings* and Princes (which is to *y* exalt himselfe *y* 2 *Theff.* 2. 4. *above all that is called God*) to depose, and dispose at his pleasure: or when they doe it only implicitly, or by some privy compact or league, or otherwise, by admitting in their Kingdomes the Popes Hierarchie (for the Hierarchie is meerly Papall, where ever it be erected) which Hierarchie consisting in the Prelates, as it is in it selfe a proper and principall member and prop of his Kingdome: So it is a mighty and maine instrument of bringing into Subjection to the Pope those Kingdomes and people, wherein, and over whom they are exalted in their Episcopall Thrones, as they call them. And although in a Civill Kingdome or State, where the Gospel is professed, & the Popes Supremacy disclaimed, and the jurisdiction of Prelates by Law limited, as being of humane institution meerly, and not by divine authoritie, Prelats, when they are pinched, and held close to it, may perhaps pull in their hornes, and arrogate no more unto themselves, then the Laws of the Land, or pleasure of the Prince do allow unto them: yet when their inbred pride and ambition (an inseparable accident, or rather essentiall qualitie of a Prelate) findes opportunitie, meeting with a *debonaire* and benigne Prince, into whose gentle brest they can easily insinuate themselves, and by their dexteritie in the art of flattery, and nimblenesse of tongue and wit, perswade and

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work upon his sweet nature so, as to draw it to conceive a reverend opinion of their counterfeit sanctitie, which they set out in a goodly garbe of their superstitious guises in their wil-worship, and by this means to a credulitie in believing all to be Gospel, which they say: as for the purpose, that they are the true Church; that they have a power to ordain Ceremonies in the Church: that Christ ordained them to be his Vice-roys: that they are the only Judges in controversies of faith: that Princes must leave all government of the Church to them, as the sole Fathers thereof: and such like Prelaticall Principles, which are not to be found in *verum natura*, as they beg: when once they have obtained credit to these things, how doe they then bestir themselves, especially where a pragmaticall pate, and the Metropolitan Claire meet together? Then, what Laws of the Kingdom shal bind them? Who shall dare to controule them? If Parliaments (whose Laws they break as straws) offer to meddle with them, presently they must be dissolved, and with their good will there shall never be Parliament more. And in fine, they grow to that height of insolencie, that their meere lust must be a Law, as all their practices proclame. Nor doe their practices only overthrow all true religion, but they come to make open profession, that the religion and faith of Prelaticall Protestant Churches, and by name of that of *England*, is one and the same with that of *Rome*, and the Church of *England* one and the same with that of *Rome*, with many such like bold assertions, all which tend to make a reconciliation

x Reprinted
Conference,
p. 200. 210. 211

Reprinted
Conference,
p. 338. 376. &c.

ciliation and a re-union with *Rome*, to whom al Prelaticall Churches in the World (and they allow no other Churches for true, but only the Prelaticall) doe make up one intire Catholike Church. Now all these being summed up together, what doe they amount unto, but this, that all Prelaticall Churches hold with *Rome*, as members of the same Catholike body, and the Pope being the Head of this body, at least *ordine primus*, which the Prelate saith is necessary : Ergo, all Prelaticall Churches are members of that Church, whereof the Pope is the Head, or at least *ordine primus*, and consequently all Civill Kingdomes and States, where the Prelacie or Hierarchie hath got any footing, and much more where it hath gotten head, must bee a member thereof. Now this being so (as so it is) the way is now made plaine, to come to know what is meant by the fall of the tenth part of the Citie. What is it, but the fall of one of the ten Kingdomes from the Pope, which are the ten horns of his Hierarchie, in the time of this sixth Trumpet ? But where shall we find such a Kingdome, as was one of the ten horns of the Beast, and now broken off and false from that great head ? Where ? What say you to the Church of *Scotland* ? Had not the Prelates there throwne down to the ground Christs throne, and consequently with it, the Kings Throne, his Vicegerent, and in stead thereof mounted aloft the Throne and Kingdome of the Beast, with their Tyrannicall and lawlesse Government ? But now we see the Beasts Throne in that Kingdome dismounted. For now the Prelats with their Hierarchie are there cashiered. And thus the tenth part of the Citie

is false. But what was the occasion of this great fall? Surely, *Pride will have a fall*. The Prelats intolerable insolencie and unsufferable Tyrannie did cause it. Which makes mee remember a notable saying, or I may call it rather a prophetic, of a ^b godly Minister late of London. As (said he) *nothing cures the biting of the Scorpion, but the oile of the Scorpion: So nothing will cure Popery, but Popery*. And this was here verified. What cured the Popery, which the Prelacie had brought and set up in Scotland, but their extream haste, and mad zeale to finish the building up of Rome in one day? To this purpose I remember an other usuall saying of another Minister also late of London, who when any spake of a bad, or mad Prelate, hee would still say, *The worse, the better, and the better the worse*. His meaning was, that the worse the Bishops grew, and the more insolent, and tyrannicall, the more they did hasten the fall of their proud Hierarchie. As Christ said to the Pharisees, *Fill yee up the measure of your Fathers*. As the people of God could not come to their promised inheritance, till the ^d sins of the Ammonites were growne to their full. And the ^e Angell thrust not his sickle into the earth, to gather the Vine thereof, to cast it into the great Winepresse of the wrath of God, till the clusters were ripe. And now in Scotland the clusters of the ^f Vine of Sodome were growne ripe, and so they are cut down. And thus the tenth part of the Citie is false, thus the Beast hath lost one of his ten horns. And to conclude this, The immediate instrumentall cause of this fall, was the Earthquake. And an Earthquake (wee know) is the immediate worke of God alone. So as this sheweth unto us, that

b Mr. Throg-
morton.

d Gen. 15. 16.
e Revcl. 14. 18.
19.

f Deut. 32.

that it was Gods owne hand and work principally, that did overthrow this *tenth part of the Citie*, and Kingdome of the Beast. For it was a building too deep-founded in the earth, for mans either power to overturn it, or policie to undermine it, And therefore let all the glory be given to God alone.

It followeth: *And in the Earhquake were slain of men seven thousand.* We shewed before, that an *Earhquake* may be taken tropically for some civil Commotion in a State, as of late in the state of *Scotland*, when all stood up as one intire body to vindicate their liberty from the Beasts Tyranny, which the Prelates did exercise upon the people; so as the issue here-of proved to be the fall of the *tenth part of the Citie*, or Kingdome of the Beast, in *Scotlands* falling quite off from the Papall Hierarchie. Now these words [*And in the Earhquake were slaine of men seven thousand*] have reference to the same Earthquake ^{b.} But ^h *Obje.Tion.* no men were slaine in that *Scotland*-Earthquake: and here seven thousand men are said to be slaine. 'Tis true. But as the Earthquake is taken tropically, so also the slaying here, as we spake before of a slaying of the *two witneses*, in a civill respect, or in a figure: So here, by slaying, we understand a ceasing of a thing to be that, which it was before. As a man is said to be ⁱ *dead to sin*, because hee no longer lives ⁱ *Rom. 6. 2.* the life of sin. Now for the *seven thousand* here *slain in the Earhquake*, *seven*, we know, is a perfect number, and often comprehends a whole society, or all of such a Profession, or qualitie, in the same place, or Countrey. As the ^k *seven Churches*, the *seven* ^k *Chap. 1. & 2.* Stars, the *seven Candlesticks*, comprehending all the Churches and Ministers in *Asia* the lesse. So

1 King. 19. 18. 1 seven thousand men were reserved of God in *Israel*, even all those who did not bow to *Baal*. And so here seven thousand may comprehend all those, who in the said *Earthquake* in *Scotland* were *slaine*, that is, were cast out of their places, and so ceased to bee that, which they were before, and those were the Prelates, with all their Officers, and train, even the whole Hierarchie. And the word *διδασκαρα* in the text, is not altogether to be slighted; for it signifieth not only names, but men of fame and ^mrenowne, such as were the Giants and Tyrants of old, and those ⁿ*Babel*-builders, who would get them a Name by building that Towre. And such are those men we speak of, these Giants, Tyrants, *Babel*-builders, they are *διδασκαρα* *ἀνδράσι*, or, *ἀνδρασι* *δοκίμοις*, men of Renown, terrible men, yea, not only the Lord-prelates themselves, but their whole retinue, for not a Pursuivant and Apparitor, and the least Boy in their Kitchin, but he is a mickle man. Well, all these *διδασκαρα*, even seven thousand, the whole generation of them in *Scotland* is *slaine* in that *Earthquake*, that is, utterly cast out as dead men. For still (I say) these plagues fall only on them that have the Beasts marke, or the number of his Name, as the Prelats, and their followers. And if any here stand strictly upon the just Number of seven thousand, I answer, whether there were more of them, or whether fewer, the Number of seven thousand being a perfect and compleat number, is sufficient to comprehend all of that ranke in that Countrey. This number here being like that, Chap. 9. 16. an Army of Horsemen of two hundred thousand thousand. Which number comprehends all

m Gen. 6. 4.

n Gen. 11. 4.

all those in the Armies, though they were by many degrees short of that huge number, as before. And so here.

It followeth hereupon: That *the remnant were affrighted, and gave glory to the God of Heaven.* The remnant, whether the whole people in that tenth part (as aforesaid) or whether those that were a kind of Retainers, or favourers, or parties siding with the Prelates faction, or altogether, they were struck with feare, as beholding the Almighty power of God in the effecting of that great and admirable work, and thereupon *gave glory to the God of Heaven.* I will conclude this with that of David: *But God shall shoot at them with an arrow, suddenly shall they be wounded. So they shall make their own tongue to fall upon themselves: all that see them, shall flee away. And all men shall feare, and shall declare the work of God: for they shall wisely consider of his doing. The righteous shall be glad in the Lord, and shall trust in him: and all the upright in heart shall glory.* Even so, Amen. n Psal. 64. 7, 8, 9, 10.

Now a word of the next Trumpet, the seventh, or last. But by the way we find these words, *The second woe is past: and behold the third woe commeth quickly.* Chap. 18. 13. Wee finde three woes, woe, woe, woe. The first woe belongeth to the first Trumpet: as Chapter 9. 13. the second woe to the sixth: and the third woe to the seventh. So as the sixth Trumpet being ended, it is said here, *The second woe is past:* and the seventh Trumpet now following, is it added, *And behold the third woe commeth quickly.* That is, the seventh Trumpet commeth quickly, bringing its woe with it to the Beast and his Kingdome. o Verse 14.

The sounding of the

The seventh and last Trumpet.

Verse 15.

And the seventh Angel sounded, and there were great voices in heaven, saying, The Kingdomes of this world are become the Kingdomes of our Lord, and of his Christ, and he shall reigne for ever and ever, &c.

p Verse 8. &
Chap. 17. 18.

q Verse 12.

This seventh Trumpet, as it bringeth woe, even the last woe, that is utter ruine and destruction to the Beast and his Kingdome, to Antichrist, the Whore of Babylon, that great Citie, and to the whole Hierarchie, where ever it be in any part, or Kingdome of the World: so it brings great joy and triumph to all the people of God under the Sun. This is that *great voice* from Heaven, yea *great voices*, that is, generall acclamations of the whole Church of Christ in all places (which is here called *Heaven*, as q before) Saying, *The Kingdomes of this world are become the Kingdomes of our Lord*, even of God the Father, and of his Christ, and he shall reigne for ever and ever. That is, when this Trumpet shall sound (which shall be quickly, as V. 14.) all the Kingdoms of the World shall consent to the rooting out of Antichrist and his kingdome; they shall cast downe his Throne which is exalted in and by the Hierarchie, and his whole Hierarchie shall they cast out, and shall set up Christs throne over them; & shall subject the Kingdoms to Christs Government, in submitting and conforming to his Doctrine, & Discipline, according to his Word. For till they doe this, so long as they uphold and take part with the Beast, in admitting and mayntaining his Hierarchie in their Dominions, they *give their strength and power unto the Beast*, and subject their Kingdomes unto him, making warre against

r Chap. 17. 13.

against the *Lambe* Jesus Christ, and so their Kingdomes the while, are not *Christs Kingdomes*, but *Antichrists* rather. A thing well to be considered of Christian Kings and Princes, and States. But when this seventh Trumpet shall sound (which will bee shortly, if not rather already begunne) then is that time fulfilled, which was forelimited of G O D, when they, even the *ten Kings*, towit, all Christian Kings and States, which before took part with the *Beast*, against the *Lambe*, even *these shall hate the* ^{chap. 17. 16,} *whore, and shall make her desolate and naked, and shall eat* ^{17.} *her flesh, and burn her with fire. For God hath put in their hearts to fulfil his wil, and to agree, and give their Kingdome unto the Beast, until the words of God shall be fulfilled.* And although this may seem strange and almost incredible to mans reason and apprehension: yet God shall as certainly bring it to passe, as his Word hath said it. And that we might not be diffident herein, God hath given us a famous and remarkable instance, and as it were a sensible taste hereof, in that late glorious worke of his in the Kingdome of *Scotland* (which we noted before) in throwing down that proud Antichristian throne of the *Beast*, which the *Prelates* thought impossible to be done, and which seemed at first but as a *dream*, ^{Psalm. 126. 1.} even to Gods people, when the *Lord* brought againe the *captivity of his Sion* in that Land in so good a measure begun: whereas now that out-cast Hierarchie hath as little hope ever to be restored, as in their prosperitie they had feare or doubt ever to bee so cast out. Yet wee see it with our eyes, that God hath brought to passe this great thing. And shall we

N doubt

The sounding of the

u Psal. 75. 10.

x Chap. 18. 7.

y Verse 8.

Esop and Ho-
race.

doubt of the rest, when he hath given us such a sure earnest of his never fayling word, and of his invincible power? Hee that hath puld off one of the the Beasts hornes, shall shortly breake off all his hornes; as the Lord saith, *u All the hornes of the wicked also will I cut off: but the hornes of the righteous shall be exalted.* And then, then (I say) when the Kingdome of the Beast, that whore (which yet desperately triumpheth in the confidence of her stately Babylon, *x sitting in her throne, and saying in her heart, I sit a Queen, and am no widow, and shall see no sorrow*) shall bee destroyed, whose plagues shal come in one day, death, and mourning, and famine, when she shal be wicely burnt with fire; for strong is the Lord who judgeth her: and so, when all the Kingdomes afore said shall resume their power and strength from the Beast, and leave him naked, (as the Birds did the Crow, when each bird tooke his owne feather, wherewith the Crow had pranked himselfe, exalting himself above his fellows,) and when they shall submit their Scepters unto Jesus Christ, by receiving his government over them, as afore said: then their Kingdomes become the *Kingdomes of our Lord, and of his Christ, and he shal reigne for ever and ever.*

But we finde, Chap. 18. 9. how the Kings of the earth, who have committed fornication, and lived deliviously with the Whore of Babylon, seeing her ruine, shall bevaile her, and lament for her, &c. and yet Chap. 17. that the ten hornes, the ten Kings, that gave their power and Kingdomes to the Beast, shal have the whore, and make her desolate and naked, and shall eat her flesh, and burn her with fire. These two places seeme to contradict

tradict one another. But being rightly understood, there is no contradiction. For first, most sure it is, that the *ten Kings* aforesaid *shal hate the Whore*, and be the instruments of her desolation. God will surely bring his word to passe. But yet some of those Kings may at first bee brought to it against their wils, or with an ill will, having beene formerly so much enamoured on the gay painted Whore, and made drunke with the wine of her fornication. We see, those two milch-kine of the *Philistines* by a strange instinct carried Gods Arke to his place, yet lowed all the way after their Calves (*1 Sam. 6.*) So the Lord will have his work done upon the whore; though some of the chiefe instruments may have still a yearning of affection after the Whore, for old acquaintance sake. Yet, though some, for their own persons may doe this for a time, and because the Whore fals with her goodly *Babylon* notwithstanding, because the Kings alone shall not make *Babylon* desolate, but their Kingdomes, to wit, their people taken altogether: therefore the particular pitié of some for a time shall not hinder the generall hatred of the Whore, and so the *Kingdomes of this world* mainly and universally *shal become the Kingdomes of our Lord and of his Christ*. And this making desolate of the Whore by the Kings and their people, shall be with such violence of passion, and zeale, which God shall kindle in their hearts and breasts, as when it is done, they shal stand amazed to behold the smoke of her burning, and spend some human compassion and pitié upon those terrible and suddaine desolations. Even as *Titus*, that noble *Roman* Generall, when through the obdurate obsti-

The founding of the

nacie of the *Jews* in their extreame misery, his souldiers were so enraged, that not only the Citie *Jerusalem*, but the most beautifull Temple it selfe were set on fire, hee beholding it, wept over it, to see such a goodly and glorious building so miserably destroyed: the like compassion may even those Kings have, in weeping over *Babylon*, when they shall behold the ruines thereof, wherein themselves notwithstanding, with their people, were the chief Actors. Thus the same Kings, whom the Lord shall employ in the making desolate of *Babylon*, may bee moved with humane compassion, when they behold even those ruines, which themselves by divine instigation have made. And as the same *Time*, though hee cryed to his Souldiers to save that glorious Monument, the Temple, and not to burn it, and seeing it notwithstanding all on a flame, cryed out the more vehemently to quench it, but could not prevail to rescue it: So the Kings of the earth, when they shall see the smoke of *Babylons* burning, and shall thereupon be moved to lament her, saying, *Alas, Alas, that great Citie Babylon, that mighty Citie*: yet such is the Lords fury kindled against her, that they shall not be able with all their power, though they would never so faine, to rescue her out of the flames. For the Lord will have it so, and therefore as he hath put in their minds to fulfil his wil in giving their strength and Kingdome to the Beast, untill the words of God be fulfilled: So, when the words of God shal be fulfilled, he wil also put in their minds; to fulfil his wil, in the utter destruction of *Babylon*. And from this time *Christ* shal reigne for evermore over his people, when the usurping Beast, with

with all his power shall be put downe, and so when all Kings, Princes and States shal submit their Scepters to Christs authority, as before is shewed.

Then shall be great joy, and thanksgiving in the Church, as Verse 16. 17: and in the end of this last Trumpet (which how long it shall sound, and the sounding thereof last, he only knows, who hath reserved it in his owne brest) shall come the generall judgement of quick and dead, wherein God shall powre wrath upon his wrathfull enemies, and shall reward all his faithful servants, as Verse 18. Now there be sundry other things very mysticall and darke, which seeme to come under the time of this last Trumpet, as (besides the remainder of this Chapter, Verse 19. which gives some light of the generall conversion of the *Jewes*) the whole twentieth Chapter of this Booke: but because they be very obscure, and will require longer time and stronger Prayers for assisting and illuminating grace in the opening of them: therefore I will here put an end for the present, till it shall please God to give a further opportunitie. In the mean time, *Acts 1. 7. Math. 24. 36.* *We a Chap. 11. 17.* give thee thanks, O Lord God Almighty, which art and wast, and art to come, because thou hast taken to thee thy great power, and hast reigned. Even so, A MEN.

ENGLANDS
BONDAGE
AND
Hope of Deliverance.

A
SERMON Preached before the Ho-
nourable House of PARLIAMENT, at St.
Margaret in Westminster.

BY
Mr. HENRY BURTON, late Rector of St.
Mathewes Friday-street, in LONDON,
June 20. 1641.

Psalm 53. 7, 8.

*Oh that the Salvation of Israel were come out of Sion.
When God bringeth back the Captivity of his People, Ja-
cob shall reioyce, and Israel shall be glad.*

LONDON:
Printed Anno Domini 1641.

ENGLANDS
BONDAGE

AND

Hope of Deliverance.

A

SERMON PREACHED BEFORE THE
HOUSE OF PARLIAMENT, 22^d.

At St. Pauls Church, London.

By

MR. HENRY BURTON, M. A.

Minister of the Gospel, in London.

June 20. 1641.

Printed by

W. Stansfeld, at the Sign of the Anchor, in St. Pauls Church-yard.

When God bringeth home the Captivity of his People, he
will bring them back, and will restore them to their own Land.

LONDON:

Printed Anno Domini 1641.

Mr. BURTONS

SERMON

Preached before the Parliament,

June 20. 1641.

O How my Soule is ravished, as not to begin the opening of my mouth without blessing of God, who hath not onely bin pleased as this very moneth 4 yeares agoe, to cal me to preach in another kind of Pulpit, not far from this place; but hath also cald me now to speake un to you at this time, in this place, even as it followeth, and is written in *Psalm* 53. 7, 8: which I beseech you give attention unto, the words of the Text are these.

*Oh that the Salvation of Israel were come out of Sion,
Oh that the Lord would deliver his people out of Captivity,
Then shall Jacob reioyce, and Israel shall be glad.*

The last Verse of this Psalm is a Prayer for a Prophecie; and in the maine it is already fulfilled, for it points at Christ, the great Saviour, and by him salvation is already come, and that salvation whereof Jacob reioyces, and Israel is glad, how reasonable therefore will it be for us at this time to speake of this Prophecie, being for the main I say, already fulfilled; but though for the maine, yet not for the whole. The worke of Salvation is accomplished by Christ, in respect of his death, the me-

rits and efficacy of it, but there remains still a great part of it; as unfulfilled to the Church of God, in the severall ages of it, by way of application of the Prophecie, Gods people have bin subject to Captivity, to bondage in this world, as you shall see hereafter, and therefore it is not in time that now I should speake of these words, *Oh that the salvation were come unto Israel, &c.*

Here in this Psalm are observed generally these two parts.

The first is that which is contained in the former verses, wherein is set forth unto us the nature of the Enemies of the Church of God: for in the very front of it, stands the great whor that hardens hearts. They doe not know God, and then it is in the Verses following, that they were full of fowle and wicked conditions and qualities, as you may read all along the Psalm; they were corrupt, abominable, no good at all in them; God hunts them out and finds them so, they were back-sliding, they were altogether filthy, they have no knowledge of God, they eat up Gods people as bread, they call not upon God, they incampe against him, but he dismounts them, & confounds them.

And then secondly followes the sequell of this, what it behoves the people of God to doe in this case: incompassed about, and encamped against by so many enemies, even as David here, *Oh that the salvation were come out of Zion:* so that I may compare this Psalm to Rebecca's wombe, that had two Nations in it, here be the Nations of the wicked Esau, and of righteous Jacob, when the Lord shall bring backe the Captivity of his People, *Jacob shall rejoyce, &c.*

In which words observe these two Branches.

First the condition of Gods people under affliction, under persecution, under captivity, and bondage; *O that the salvation, that is, O that deliverance, of the children of Israel from Captivity, were come out of Sion.*

The second is, the condition of Gods people, delivered out of Captivity, and saved by the Lord, and that is, they rejoyce and are glad.

For the manner of the speech here in the former part, that I shall insist upon at this time, if the time will give me leave to follow it, which I will contract as much as may be.

Oh that the salvation of Israel were come out of Sion. The Hebrew phrase is, who shall give salvation out of Sion; it is a usuall phrase in scripture, who shall give, that is, *Veinam*, I would to God; oh that God would give salvation out of Sion, I shall not need here to open the words much: Salvation, it is deliverance, Deliverance here from Captivity, and Bondage: Sion it was the place of G O D S habitation: Of old the Arke was a type of Gods presence, a type of Christ, & it was a type of Heaven, our eyes are lifted up towards Heaven, from whence cometh our helpe: Israel the people of God, the people of God that prevailed with him, that prevailed with God, as the Scripture tells us.

To come briefly to the point of observation from these words; they doe import unto us an ardent affection, which broke forth from that holy man David, in wishing the good of the people of God, *Oh that the Salvation of Israel were come out of Sion.*

It is a very patheticall expression, I say of a heart full of fervency, and zeale, and ardent love of the people of God, and from hence this point will arise for our instruction.

That it becometh all the People of God to be thus affected, as *David* was, to have their heart possessed with an ardent affection, and compassion towards the Church of God, and especially when it lies under Captivity and Bondage, Affliction and Persecution in the world.

This was indeed admirable in *David*, to see such an affection in a King, and a Prince; such a great man as he was; we see at his bringing backe the Ark, he was not disheartned by his wives mocking him, but answered againe, if this be too be vile, I will yet be more vile; this he did in bringing the Ark up to Mount Sion, see *Psal.* 16, 2. My goods, or my goodnesse extendeth not unto thee O Lord; but to thy Saints that are on earth, and to the excellent, in whom is all my delight. All *David*s delight, it was in the Saints on Earth, upon the Church of God, yea *David* was so ravished with the love of Gods people, that hee desired no other happinesse then that, that he should enjoy in the people of God, *Psal.* 106, 4. Remember me O Lord saith hee with the loving kindnesse of thy people: hee desired no other favour of God, but that which he dealt to his people: and so visit me with thy Salvation: to what end would *David* have a part in Salvation, that I may see thy peoples salvation, and that I may rejoyce in thy inheritance, here was the utmost and highest degree of *David*s desire, that hee might bee partaker of the happinesse of Gods people, that he might rejoyce.

joyce in the flood. And so *Moses* was so taken with the love of Gods people, that hee forgot himselfe, and *S. Paul*; *Rom. 9. 3.* I could wish, saith hee, that I were *Anathema* from Christ, for my Brethrens sake, and so the Prophet *Esay*, *59. 1.* For *Sions* sake I will not hold my tongue. and for *Ierusalem* sake I will not be silent; untill the Righteousnesse thereof breake forth like a morning Lampe: And beloved, this is indeed the naturall affection of the people of God; it is naturall and proper unto every child of God, thus to bee affected; and ravished with the Church of God: as above all things in the world to wish the good and welfare of it, when it lyes under the waves and billowes of *Affliction*, as the Apostle saith, we must weepe with them that weepe; rejoyce with them that rejoyce, to be of like affection: and surely beloved we have many motives and reasons to induce us, and incite us to the love of the Church of God, we have besides, the example of the Saints.

First the example of God himselfe, the Father, who from everlasting hath so loved the Church, that he did from everlasting, choose in for his owne; Predestinated them to salvation, gave Christ for them, gave him up to death for them, as the Scripture saith, Hee so loved the world that hee gave his onely begotten Son, that all that believed on him should not perish, but have Life everlasting, hee would not have any of his perish, but all saved, though it cost him the death of his owne sonne, such was his Bowels of Mercy and compassion towards them.

Secondly of the Love of Jesus Christ, the sonne of

of God, though hee was sent of the Father, yet it was his owne good will that he gave his life for the Church, shed his blood for it, when hee put our humane nature upon him, that he might learne to have compassion on our infirmities, and out of that compassion save us, yea there was so much of that *Philanthropos*, love of man in Christ, that hee wept over the Jewes, because of the hardnesse of their hearts, because they would not give eare to his word, nor believe in him, hee wept for the destruction coming upon them.

Againe in the third place, a third reason may be taken from the consideration of the Church of God why we should love her, and be well affected to her, when we behold the Church cloathed with the righteousness of Christ, shining out in those many battailies of Heaven, and if we consider our relation to the Church of God, in relation to Christ himself, being his members, his spouse, his sister, and every way so beautifull, even so as Christ himselfe is ravished with her love, as yee may read *Cant. 4.* And so in her Innocence, it is Christ in her selfe, it is none of her owne, but by Christ, the Church of God is made so innocent, that she is without spot or wrinkle, so noble, so excellent, and so glorious, &c so highly in favour with God, and with Christ, now to see her lye under bondage and captivity, that she that is freed by Christ, should bee a Captive or a slave, who can but bee affected therewith. Wee doe compassionate those that are great men, especially the high borne, that are in bondage, we pittie the very Lamb that is among Wolves, the Dove among dogs, and the Lilly that is crushed with Thornes,

more

more then all these is the Church of God, a poore Lamb, an innocent Dove, a spotlesse Lilly, when therefore shee is in this case, it should move us to compassion.

Again, another reason is taken from our selves, we all desire to be of this Church of God, to be in the very midst of this Assembly of the Church, then beloved wee must bee of the same mind and affection with the Church of God, of the same spirit, to weep for it when occasion serves, and herin stands our happiness, when we affect the Church of God. *Psalm 122* *Pray for the Peace of Ierusalem*, that is the Church of God, they shall prosper that love her, see how the spirit turnes to those that love her, *pray for the Peace of Ierusalem, peace be within thy walls, and prosperity within thy Pallaces*: and surely beloved, if the voyce of euery Christian should thus resolve with it selfe, I desire to enjoy no liberty, no mercy of God my selfe, which I do not enjoy in common with the Church of God, this is that makes every blessing to bee indeed a blessing, when we doe injoy it, not alone with our selves in particular, but with the Church, and when such a Land hath bin in Captivity, as here in my Text, when they are restored to their land, and to their liberty, and see the Land rejoyce with them also, what a great Mercy is this of God, and what abundant matter of Joy doth it afford unto those that are thus well affected, thats the fourth reason.

A fifth motive why wee must love the Church of God may be taken from the consideration of the captivity and bondage which here my Text hath relation to. The Psalmist doth rejoyce at the deliverance of the Church of God, because they were in captivity.

Captivity ; It takes away a mans heart and whatsoever is good in him , we see what it hath done in other Countries, in Turkie, and many other places, where men lye under Captivity, what slaves are they, and in what miserable cases are they ; Again, if we consider Captivity in the kinds of it, either of the body or of the soule, or of the conscience, It is a miserable thing, in any of these to be in bondage, indeed we are all by nature borne slaves under the bondage of Sin and Satan, but from this, Christ hath delivered his people, there is also a bondage of conscience even many times of those people that are the children of Christ, and that is under the servitude of humane inventions, if it be a bondage of the body, it may have a dependencie upon the bondage of the conscience, when the godly doe refuse to subscribe to mens devises in the worship of God, then they are sent to Captivity of their bodies or else when men doe suffer their goods to be lost for it, either of these kinds of bondage are the worst kinds in the world, how many thousands of christians, since England hath fallen out with God have bin devoured by these Lyons, as it is in the Chronicles, when the Children of Israel set up their Idols, then Gods sent Lyons amongst them, to devour them and destroy them ; when England began to set up humane devises to corrupt the worship, and service of God, God sent Lyons amongst us, (but thanks be to God) at this time they are objects of our pittie, and compassion ; and it hath pleased God to move this honourable assembly to take into their hearts the miserable condition of those that were thus captivated, even so when wee see Gods Church in Captivity, it should make us be affected with it, it should make

our Bowels carne over them, with a desire of their freedome.

And then againe in respect of the deliverance, it is glorious and honourable, as in all times when God delivers his people, he doth it with honour; so when God delivered his children out of Egypt, it was with honour in the face of all the World: and so Christs delivering us from sin, and from Sathan, how glorious was it, even when he hung on the Crosse, he did on that Crosse by his death triumph over the Divell, and over his Kingdome, by the powring out of his blood, he did work a glorious deliverance, and as a glorious deliverance to the deliverer, so to the delivered: of slaves men were made the servants of God, of bond men, adopted to be his children.

Well, in the next place, another reason may be taken from the great punishment, which God inflicts upon those, who are not onely the oppressors, of his people, but the detainers of them that exercise violence over them, we see this in the Egyptians, they not onely kept the children of Israel in bondage, but when God sent a message to them to deliver his people, they put more Captivity upon them, they rais'd their tale of brick well, but you see how God deales with them, he sends frogs to cover Egypt, and they came into the Kings Chambers, and when they were gon away, they filled the Land with stincke, and so G O D sent grasse-hoppers to devoure their fruits, and he smote their first-borne, and yet they would not be satisfied to suffer the people to depart, but when the Israelites were gone, they repented of it, and God overthrowes them in the red sea: if you looke for more Examples then these, perhaps you

shall find them nearer hand, nearer home, I am sure we may say there are more Egypts then one, for wee read, *Revel. 11. That the two witness as lay dead in the City,* which is spirituall called Egypt, and *Sedome*, so that there is a spirituall Egypt, as well as a naturall Egypt; now perhaps we may find this very Egypt where ever we finde the oppressors of Gods people, where Gods witnesses and people are persecuted, or holden in contempt, certainly that is a spirituall Egypt: and beloved is this land free? may we not find a spirituall Egypt amongst us, Frogs, who are they but Jesuits, Priests, and Friars, these spread over the Land, never the like, as in these last dayes: when the frogs were gone, then came locusts and Grasse-hoppers, these crept into the Kings Chambers, in Cities, into all places, spared none, and what say we of caterpillars, who came in Armies into our land, Irish Caterpillars, and English Caterpillars, that have devoured the fruits of the Land, and the strength thereof: but we must thanke the Worthies of our Kingdome for scattering these. And what say wee then to the darkenesse that was upon Egypt? is not the like in England? surely a wonderfull, and a palpable darkenesse, when they cannot see at noone day, when they were given over to that hardnesse of heart, and that also in oppressing of G. G. D. S. People, that to this day they cannot see themselves. So that after so many thousand yeares, we may finde some Egyptians, that farre exceed Pharaoh in hardnesse of heart, for he did confesse his sin, and did deprecate God to pardon it, but our Egyptians can finde no fault with themselves.

Againe, what say wee to the *primogeniti* of the first

first-borne in Egypt; after the first-borne of Egypt were slain, the Children of Israell were delivered, David calls them the Chiefe of Egypt. I speake of the chiefest of these Incendiaries, do wee not see them smitten off; in the late Vote against them, and for the destroying of them; Certainly *primogeniti* being taken away, we may well hope for a glorious deliverance, upon the Church of God. The Children of God have not yet deliverance, but they shall have it. I will not pursue these men to the red Sea, but surely if they doe not repent, God hath a Sea, a Sea of destruction to swallow them up.

Thus we see in respect of the punishment God doth send on the wicked, that doe detain his people in bondage, we ought to be well affected to the Church of God, and especially when he calls his people to doe justice, and to deliver his people, for when the Egyptians make a violent detaining of Gods people, what can be expected but Plague upon Plague, upon the Egyptians?

But now to speake a word of the last reason, and that is the consideration of the meanes that is here committed unto us, by which it pleaseth God still to deliver his people, and that is by Prayer: oh that some would deliver the people of God, who shall give salvation unto Israel? here you see was nothing but a bare wish, yet out of a sound heart, compassionate of the Captivity of G O D S People; who shall give deliverance unto G O D S People; This is the time wherein God doth begin to deliver his People, when Gods people begin to cry, and to seeke, then he begins to heare, In the 2 of *Exodus*, the Lord tels *Moses* they sighed for their burthens,

burthens, and in the third chapter saith, I have heard the cryes of the People, and their sighings, here was the first instance that God was pleased to take, to send *Moses* to deliver his people, when their bricke were doubled, then *Moses* was, I say, sent to deliver them, so then here is the 7th reason that God is moved to compassionate his people with a Prayer, or a cry: when nothing else will deliver us, prayers and tears will. But againe, when the children of Israel were in Bondage, God sent them another cause of deliverance, when they were brought to the lowest ebbe, to the greatest misery, as you see, *Deut.* 23. 3. There the Lord saith of his people, that when they shall be brought low, when all their strength was gone, and there is no hope to prevaile, then hee will deliver them.

2. On the other side, when the enemies of God are advanced to the height, and to the pitch of all their pride, and all their cruelty, then this is a time that doth fore-run their destruction, so God served the *Amorites*, when their sins were full, they gave way to the people of God to take possession of their lands, and so you may read, *Esay* 10. 10. where the Lord speakes, upbraiding of *Assyria*, for oppressing his people, thus he doth argue the case with them, and thereupon their destruction comes, and so when the Babylonian lifted up himselfe above the Throne of God, as high as the star called *Lucifer*, trampled upon the people of God, and spoyled the Nations: thereupon the Lord threatens the destruction of the Nation, even of that whole Kingdome, and so *rev.* 57 *My blood be upon the inhabitants of Caldea*, shall Israel say, I will deliver them saith God, take vengeance for them

them, and dry up their Sea.

Thus wee see as on the one side, the extremity of Gods people, even a sigh to God, moves him to compassion, so on the other side, the height of pride doth bring upon them destruction.

But some may say, wee see that though there were but a few of them that were principall agents in Egypt, yet God brought the ruine on the whole Land, may he not doe the like on this ?

God forbid that a faction should bring a Nation to ruine, and here is our comfort yet, that in all the evils this land hath laid under, and under which especially Gods people have groaned a long time, yet the whole land, and the body of it now assembled, have laboured to suppress them, and laboured for a reformation; so this is that doth exceedingly comfort us, and secure us; that however that damnable faction of Egypt hath binne extreame cruel and proud, and passed beyond the bounds and limits of humanity, yet God will spare the Land, and the evils will fall on themselves, thats our comfort I say.

But here is another thing to be considered, and that is a further degree of satisfaction; for wee must not thinke this enough, Ah I doe wish or desire, like him in the Comedy, that lay stretching on the grasse, in harvest time, wishing that were to worke in Harvest, but this cry is full of efficacy, full of Vigour, it puts it selfe forth by all meanes to seeke for deliverance; for when God sends deliverance of his people from bondage and Captivity, This wish of theirs staves not at a Petition, but it puts forth all the Vertue of it, to put in execution and practice, all those meanes God hath offered for the deli-

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(malignity, and enmity of the Enemies of it, that have laboured to hinder the building of the Temple. And as they were forced to have their Swords in one hand, and their Trowell in th'other. Even so we have scene in our dayes (that we may see the Parallel between the reedifying of the Temple, and the Church here in *England*, as it was then in *Ierusalem*.

But blessed be God, though the Swords hath bin tyed to the sides of our people, and though they carryed weapons in their hands, yet there were no boats cut, nor blood spilt; God is mercifully disposed, to keep us in due order, and ranke in this Reformation. So then beloved, I have spoken as briefly as I could of this point, and of the opening of it, and of the enforcing of it, along to stirre us up to get this affection, this love to Gods Church, not only to cry for it, and to pray for it; but also to stirre us up to improve all the means, which God hath put into the hands of his people for doing the worke.

But now some may say, *Are we yet in bondage, is the Church of God under Captivity.* *Obj.*

Surely there are many thousands, who cannot bee brought to believe this text, It came to be imagined that wee were under Captivity; and therefore they are ready to say, with the *Jewes*, surely we were never in bondage to any man, & therfore, what need we say, as here in the text, *Ob that Salvation of Israell were come out of Zion.*

I answer, 'tis true indeed, a man may bee in bondage *Answ.* and yet not sensible of it, but in that case he is like a sick man not sensible of his disease; being in a most desperate case; whereas when that he that is sick, comes to be sensible of his paine, the Physician will give hope of recovery.

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And therefore in the first place, wee are to enter into examination with our selves, and to consider whether we be not vnder bondage, or no, and for this in briefe, that I may end with the time, let vs consider whether we were vnder bondage, and what bondage we were vnder, (if vnder any) I told you of severall kinds of Bondage, of some of them I shall not speake. Now then if I should speake of the bondage that lyes vpon your estates, every one would confesse it, if it bee of the bondage of the body, this hath a speciall interest in the outward estate against oppression, or in respect of Conscience, when we would hold them out against Innovations of men in the matters of humane devises, and if I should speake of the bondage we all lye vnder, in respect of sinne, but from that God will deliver his people, and indeed this is a generall bondage that lyes vpon the whole Land, vpon all men in generall, and although it be in it's owne nature, the most grievous, the most miserable, and the most desperate and damnable, yet most men are not sensible of it, few consider it, they goe on in this spirituall bondage, living in sinne, and living in lust, as if they were vnder no bondage at all, when in the meane time they are the Captives of Sathan, who leads them in a string, who drags them in a chaine, whosoever lives in any sin he is in the Devils bondage, of this few are free, but I will here speake of another bondage, which I think will be required to speake of at this time, and upon this occasion, and that is the bondage of conscience, which may be called an Ecclesiasticall bondage, a tyranny to the Conscience, an Antichristian Babilonian, Egyptian bondage, which you will all take in a spirituall sence, and I may say of this bondage, it hath bene more Epidemical

Epidemicall then that of Sinne, for there are many that are delivered from the bondage of sinne, yet still lie vnder the bondage of humane ordinances in the worship of God, so that we shall doe well to consider, how wee may get deliverance out of this bondage. So that to shew what is this bondage of the Conscience, and wherein it doth stand, or what are the signes of it, that Gods people lye under this bondage in this Land, I will give instance thereof in foure particulars. The first, is the bondage of Conscience in poynt of *Liturgy*, devised by men, and imposed vpon the Consciences of the Godly. The second, is the Bondage of the Conscience under Ceremonies. The third, is the Bondage of Conscience under Discipline, and the fourth, is the Bondage of the Conscience vnder Government.

First, for the bondage of the Conscience vnder *Liturgy*, Beloued if you turne to *Coloss.* 2. 20. you shall find that the spirit of God doth by *St. Paul*, blast all these seruices, at one breath, invented by men, and imposed of necessity vpon the Conscience in vsing those prayers which the service of God annexeth. The Apostle calls all such, *Will-worshippers*, as you may see *Coloss.* 2. 23. I would haue you turne to the Chapter and study it well, speaking there of the ordinances of men, which things saith hee, haue indeed a shew of wisdom in Will-worship and humility, &c.

Though the pretended humility in all these Innovations of men, pretend to be louing and humble, yet all this worship is a *will-worship* devised by man, and so

becomes a snare to Gods people, and then agayno, this is that our Saviour Christ expressly condemnes, *Math.* 15. 9. In vaine doe they worship me, teaching for Doctrine the Traditions of men, it is a vaine worship; Also, *Esay* 29. These people draw neere to me with their lips and with their mouthes they honour me, but their heart is farre removed from me; What is the reason of that? What's the ground of all this; their feare towards me is taught by the precepts of men. Here is the very reason & ground why the service devised by men is abominable before God, and is nothing but mere Hypocrisie, when men draw neere him with their lips, and their hearts are farre from him; Many men would teach how to serve God, and prescribe rules for the service of God, & so to impose this yoke upon Gods people, they would sit in Gods Chaire, and doe in this as if the Servant should teach his Master, what to doe. God did not doe it, nor Christ did not doe it, but Man will doe it; By which it may appeare that it is Hypocrisie, and a vaine worship; This is one bondage under which the Land hath suffered, and for which we have cause to cry with the Prophet, *Oh that the Salvation of Israel were come out of Syn, oh that there were a deliverance of God's people, from this bondage.*

The second is bondage under Ceremonies, they be also branded, *Col.* 2. 8. Beware lest any man spoyle you through Philosophy and vaine deceit, after the Tradition of men, after the rudiments of the world, and not after Christ; And so afterwards touch not, taste not, handle not, the new devises of men, set up in the service of God, it spoyles men, when they doe bind them to humane Ordinances, it is a leading of them captive, wherefore in the 10. ver. he shewes, *it is the vacu-*
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ting of Christ; Are you allied to Christ, how comes it that you are subject to humane Ceremonies, that you live under humane Ordinances; this shewes you have no part in Christ, so long as you are subject to humane Ordinances: For Christs death hath abolished all Ordinances of the Law; which were of Gods ordaining, much more the Ordinances of men in the worship of God; To set up these things, and to let the conscience lye under bondage, this is a great Captivity; Christs death hath made void all these; This is another bondage, and we cry concerning this, *Oh that the Salvation of Israel were come out of Zion*, when God turneth the Captivity of his people from this, *Jacob shall rejoyce, and Israel shall be glad.*

The third is a Bondage under Discipline, here the Discipline is brought under one man, one man hath the Discipline of the whole Church. The Archbishop in his Province. The Bishop in his Diocese. This is condemned flatly and expressely in the Scripture, That the power of Discipline it is not left to one man, but indeed to the whole Congregation, *Math. 18. 17.* First, see it in Christ, if thy Brother offend thee, first admonish him thy selfe in private, if none of this will doe tell it the Church, that is the Congregation. The Apostle makes it plaine, *1 Cor. 2. 6.* Here is the infliction of punishment, he was put out of the Congregation for incest; Here was a punishment inflicted, by many; who are they? The whole Congregation; for the Congregation had a vote in this businesse, of executing of censure upon such an offender; So we may see this is meant of the Church, *1 Cor. 1.* To the Church which is at Corinth, that is, the Congregation; you see it more plainly,

ly, 1 Cor. 5. 4. In the name of the Lord Jesus Christ when you come together, you that is the Congregation. So then the Discipline that is executed by the will of one man sitting in the Court and admitting of whom hee will, and shutting out whom hee will; receiving whom hee will, and rejecting whom hee will, absolving whom hee will, and excommunicating whom hee will, sending to Heaven whom hee will, and to Hell whom hee will, is not warranted by Scripture, *Diotrophes* who was one of the first Practitioners in this kind, of this Sect; was thrust out of the Church of God, for taking on him such an Office.

In the last place, the fourth bondage under which the Land hath suffered, is the Bondage of the Hierarchy, that is the fall of the spirituall Government, and beloved it cannot be better paralell'd, then to the Hierarchy of *Antichrist*, It is a limbe of him; he exalts himselfe above all that is called God, in all matters of Religion, hee must governe the conscience, nay they must learne men in their Faith, Psal. 149. where it is there, *Praise God for the Conquest he hath given the Church over her Enemies*, they will have it, *Praise God for the power he hath given the Church over the consciences of men*; what an high presumption is this, that any man should put in such an expression into the holy Bible; yea we find, that the Articles of our Religion hath bin some of them altered, as in the 20. Article, where (meaning the Prelats) *the Church say they, hath authority to ordaine rites and Ceremonies, and hath authority in matters of Faith*. They would get that which Christ never left to them, and never any before Antichrist, such as love the preheminence; *Diotrophes* he was he that lo-

ved the Prehemencye, that is, he loved the Prelacy, in *St. Johns* time, and under *St. Johns* nose; and thus we see another bondage vnder which the people of this Land hath suffered, and when we are deliuered from this, *Jacob* shall rejoyce, and *Israell* shall be glad.

But since the Reformation, we could not be freed from this bondage, and deliuered, now wee may cry, *Saluation is come to Israell, whereof Jacob rejoyceth.*

Beloved, I must crave pardon, I speake the word of God, and therefore you must pardon me, if I use those termes which are fitting to expresse it.

Well, now we have taken a short view of the severall branches, as it were, of the linkes of the chaine, wherein we were held in bondage.

Now, in a word that I may conclude, turning my selfe to the worthies of our *Israell*, let me desire your patience in a word for confirmation, who must doe it; what must be done for the freeing of the Gospell of God, first who, who but those whom God hath called, who but the noble house of Parliament, and those that have interest in this great businesse; they must doe it, who but they: and therefore wee must pray that God would put it into your hearts, most noble Senators: That God would enflame your hearts with the love of the Church, with the love of Christ, and of his Kingdome, and zeale of his glory, and that no one man may usurpe, and sit upon the Throne of Christ, and that you would free the people of God, from this bondage, wherein they have been so long bolden.

Second.

Secondly, what we must doe; First knocke off the Bolts and Shackels of the godly. Set them at liberty, and cast off those Shackels, wherein the people of God hath beene so holden; and when this is done, (may some say) shall wee take away the Government; What! shall wee have no Government: Surely, most Noble Senators, give mee leave to present unto you a notable example, worthy of all your imitations, even from this very Island of ours; It is recorded in Stories, that this Island was the first Province, that ever received the faith of Christ, an honour to *England*, and God grant, that wee may walke worthy of his honour; and maintaine it, and vindicate it; Now in *Hollinshed* you shall find, that when the Faith of Christ was first received in this Province, it was preached by *Ioseph of Arimathea*; But now what ordering was there of the Church here in *England*? Hereupon King *Lucius* taking Counsell for this, did not as *Ieroboam*, set up his owne devises; but he sent to the Bishop of *Rome*, for to desire him to send him a patterne or modell of such Government, which hee thought fit to be set up in the Church of Gods. The Bishop of *Rome* sent him this answer; as appeareth by the Letter at large: You have received the Gospell of Christ, you have set up the Gospell of Christ, goe to the word of Christ, for Christ hath left the two Volumes of the Scripture, the Old and the New Testament, out of which you, and your Counsell may take a Rule, not onely for the Government of the Church, but of your whole lives. This was the brieife summe of his answer, to that

that King *Lucius* and thereby wee may see, that at that time, the Church of *Rome* was in her Infancy, for even the Bishop of *Rome* did acknowledge the word of God, the Scripture, to containe a Rule for all things done in the Church of God, for Government and Discipline, and what ever else in the service of God.

So then beloved, we may stand upon good reason, who is this Law-giver of the Church of God, who is the Law-giver under the New Testament, is it not hee that is the Law-giver under the Old, what did Christ there, did hee not set up a forme of Government, and service as hee pleased, that hee might make the *Oeconomie* of that *Mosaicall* service agreeable to those times. He hath now abolished all those Rites of the Old Testament; This Christ did so exactly, that there was not so much as the Pin of the Tabernacle left for us. So then for the patterne of Christ in the New Testament left for us, wee must goe by that which Christ hath set up in his word, and what is the summe of it, the very summe of the service of God, is that which Christ saith in the 4. *Iob*. *The time was that you worshipped in Jerusalem, and in this Mountaine; but the time shall come that they that worship God, shall worship him in Spirit, and in Truth;* Christ hath tyed the Church to no Ceremony, to shew, that all our service and worship of God, it must be in Spirit and Truth, it must not be in shadows and types, in imitation of the Jewes in their Leviticall services, but it must be in spirit and truth. But here some will say, and I remember that one hath in a written Booke called the Relation of a conference

ference, betweene him and *Fisher* : The Bishop of *Canterbury* (I meane) pleading for Ceremonies, as there be to *see* faith he; they will leave the Service of God naked; Naked, why beloved are we to dispute or discern the service of God, which *Christ* hath left without any command from him, 'Tis true beloved, tis naked, and it is in Spirit and truth when it is naked, & when it is in its owne naked truth, *Adam* and *Eve* were never more glorious then in their naked innocency, when they put on fig-leaves to cover them, it was onely a badge of the ir shame, so it is in this respect. The Church of God is the spouse of *Christ*, the spouse of *Christ* must not put on a *Babylonish* garment, lest she be taken for a whore, it is a shame for a spouse, to be in a whores garment; she must be ruled by her husband; and therefore we must not go about to paint the service of God with our colours, nor with the colour of our devotion; *the fairest face by nature if painted, the beauty will be quickly eaten out, the painting, decking, adorning, & colouring the complexion of the service of God, with mans devises; it disfigures the faire, and beautifull face of Gods service, and makes it seeme like a hag in the eyes of God, and indeed there is nothing did destroy religion more then when men began to set up service of God, of their owne devising; Thus did the Popes from time to time from age to age, bring in that masse of Superstition and Idolatrous service; So that it is rather the service of man, or rather the service of the diuell, now you must know beloved, that *Jesus Christ*, that is our Lawgiver, that is our Prophet, he knew what was to be done in matters of worship, who is the onely*

King over our Consciences, as well as our high Priest to sacrifice for us, and to make attonement for us, we must hearken unto him, for he hath done all exactly, he hath beene as exact a Lawgiver in the new Testament as in the old, will you aske then what service he hath left, he hath taught us to pray in the Church of God, to preach the word of God, he hath taught us to expound the Scripture to old men and yong, and for to spend their time in the Church of God, he taught Ministers, not onely to Preach, but also to pray; we must give our selves to prayer, and the word, that is prayer, and Preaching.

But some will say, hath he left no other discipline in the Church, no forme of Praier, nor *Litturgy*, where shall we get Ministers to supply all the parishes in *England*, men that are able to pray and able to preach.

Obj.

Tis true, we are in a miserable condition, many of our good Ministers have beene sent away, and many scandalous Ministers put in their places: The Universities have beene corrupted exceedingly, and Schooles corrupted, bad men put in, and good men put out; therefore what is to be done in this case; why the Lord strenghten this Parliament; the Lord strenghten them to worke a Reformation; which though it cannot be done suddenly, for the Univerſities must first be purged, schooles of learning purged, good governors set up, that there may be a nursery of good Ministers, that so in the end the Church of God may be furnished with able Ministers able to pray, and able to Preach; and in the meane

Ans.

time what is to be done. Surely if there be a toleration of the booke of *Common Prayer* which is a weakening to the people, dulling their Spirits, wearying the Minister, making him unable to goe on in his Preaching, exhausting of their Spirits, &c. yet bind it not upon thole Ministers, that are able to pray, and able to Preach.

To conclude all in one word, with this earnest desire and Petition unto you, the worthies of our Parliament, that for the better setting up of the Religion of Jesus Christ, and the true worship of God, you would seporate the uncleane from the cleane, by casting out those things that are offensive; That you would cleanse Churches of all their abominations, not onely of what hath been set up of late, but also of former times; As all Images, and Crucifixes; and also Organs, let them be silent, brought in by *Antichrist* in imitation of the *Jewish* Organs, shall Organs be blowing in the Tēple, when the Spirit should be taken up in the service of God; give mee leave to use my owne Prefident when I was in prison, I found more comfort, in singing one Psalm with my single voice, then ever I did in all those Psalmes upon my Instrument formerly: I say the Spirit of God had the heart of it; which is taken away by mingling it with any Instrument; and certainly Christ left no Musick unto the word of God, onely that of the heart, and to sing Psalmes? So *Paul* and *Silas* in the prison, they sung a Psalm which brake open the Prison doores. So our Saviour himselfe left the same example in singing of Psalmes; wherein the Spirit of man is taken up, and not distracted by the senses of the

the body. And beloved I beseech you give me leave to exhort you, that there may be no Monuments of Superstition, and Idolatry, that are set up in our times, that have bin the objects of Idolatry, that is all crosses in high-ways, and I beseech you that for an example you would begin with the golden Idoll in *Cheap-side*, that hath been an occasion for many Papists to commit spirituall Fornication; I remember in a former Parliament, there was a *Committee* sent to view the Crosse, with a purpose to take it down, I beseech you doe the like, and cast downe all those abominations, that there may be nothing left as an abomination to the Land in the Lords sight: you are the worthies, and you must doe it.

I draw to an end, and desire to put you in mind, though I know you are not forgetfull of that noble *Protestation*, that you have made for your selves, the *Protestation* is against all Popery, and Popish Innovations, Popish Innovations, what are they, not onely those that have crept in of later times, by the presumption of busie-bodies; but those that have bin in the Church of God, ever since the Apostles, whatsoever any man hath set up in the Church of God since the Apostles, that are in the sight of God, Idolatrous, and against Scripture; that is Popish Innovations. I beseech you when you cleare the Currents of Gods service, set up Christ in his Throne, give him the honour of being our King; let us live under his subjection; That we may rejoyce in the truth of God, and Beloved, your *Protestation* is not made as thornes under a pot, to give a crack and away, or like a Bee without a sting; or a Leaden dagger in a golden sheath,

sheath, having a show, and yet is nothing; let not the
 order for banishing of *Iesuites* and for the disarming
 of the Papists, passe without execution; pray God
 there are not more come in since, I beseech you that
 all these may incite you, to put in execution those
 good Lawes, and good Orders of this *Parliament*; &
 that which was protested against all Popery, and Po-
 pish Innovations; not to defend any forme of wor-
 ship or service, or government, as in the Declaration,
 so then as you may not defend them, (God forbid)
 so you would cast them out, in generall, I beseech you
 make one law for all? That if any Minister shall doe
 any thing in the Church of God, which he is not a-
 ble to prove out of the Scriptures; if he preach other-
 wise, if he use any manner of Ceremony, administer
 the Sacrament, which he cannot prove, make a law,
 that they may be punished; there are a great many
 Ministers, that are not resolved what to do, they would
 keepe their Ceremonies still, and they will wait for
 what the *Parliament* will doe, you may set up what
 Religion you please they will be of your religion still.
 There are many Ministers that are of this mind;
 that have related the same before you, and as one
 saith, The Bishops they are all for the Pope, and
 the Ceremonies; but beloved I hope wee shall have
 good Lawes made. for the punishing of all abuses,
 and to breake off all the yokes from the necks
 of Gods people; labour to throw all
 offensive things out of
 the Church of
 G O D.

Thus have I done, pray you pardon mee if J have
Transgressed.

*In the meane time let's call to God for a Blessing, on
that which hath beene spoken, &c.*

FINIS.



(48)

This fine I have paid you on the 18th of the month of June 1864.



100 which have been paid to me by you on the 18th of the month of June 1864.

FINIS



S I O N S f o r .
A
S E R M O N

Preached to the Honourable House
of Commons assembled in

P A R L I A M E N T .

At their publique Thanksgiving,

September 7. 1641.

For the P E A C E concluded between
ENGLAND and SCOTLAND.

By
J E R E M I A H B U R R O U G H S .

Psalme 147. 2.

*The Lord doth build up Jerusalem: he gathereth together the
outcasts of Israel.*

Published by Order of the said House.

L O N D O N :

Printed by T. P. and M. S. for R. Dawlman, and
are to be sold by Ben. Alline in Popes Head
Alley. 1641.

1810

SERMON

Preached to the Honorable House
of Commons

PARLIAMENT

At their public Thanksgiving



For the Peace concluded between
England and Scotland

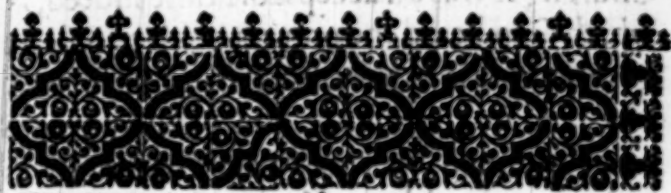
JEREMIAH BURROUGHS

The Author of the
History of the

Islands of the

LONDON

Printed by T. A. and M. S. for R. Darnley,
and to be sold by J. W. Collins in Pall Mall.
April 1841.



TO
THE HONORABLE
THE KNIGHTS, CITI-
zens, and Burgesſes, of the
Commons Houſe of
PARLIAMENT.

IF it be the greateſt happineſſe of
man upon earth to be instrumentall
for God, then God hath made you
moſt happie; Finish the work ye
have begun amongſt us, and bleſſed the time
that ever ye were born, and that ye have lived
to ſuch a day; the children not born ſhall riſe
up and bleſſe you; That promiſe the Father
made to Chriſt, *Iſa. 49. 8. In an acceptable time*
have I heard you, is now fulfilled to his
A 2 Church;

The Epistle Dedicatory.

Church ; It was an acceptable time indeed, in which God heard the prayers of his people, in gathering this Honorable Assemblie so happily, and in continuing and blessing you to be a continued blessing to all his servants as hitherto ye have been. You came together by prayer, you stand by prayer, your successe hitherto is a blessed fruit of prayer. The blessings of the prayers of thousand thousands of the Saints, are daily upon you. Go on most Noble and worthy Senators, go on prosperously; the Lord is with you ; we all prostrate our selves before you, beseeching you to finish what you have so happily begun. Ye are engaged in as Honorable service for God and his people as ever any Assembly was since the world began ; you have a blessed opportunitie to lift up the Name of the great God, to make godlinesse to be honoured in the world, to wash off all the contempt and scorn that hath been cast upon it, to vindicate the Liberties of your Nation that they may live as men , as Christians in all godlinesse and honesty, with peace, to make your own Names renowned to all generations that are to come.

Let

The Epistle Dedicatory.

Let now all your own wils, waies, desires, opinions, resolutions, endeavours be swallowed up in the great publike work ye are called unto, the trust whereof is committed unto you, and you stand charged with; let your motions be like the heavens, swift with the *primum mobile*, but slow with their own. *When I am lifted up*, said Christ, *I will draw all men after me*: do you lift up godlinesse and all men will honour it, although ye never live day more beyond being instrumentall in *this*, yet this is worth the lives of the best of you, yea of you all, were they many thousand times more worth then they are, and yet they are verie precious unto us.

If those who love *Jerusalem* shall reioyce with her, how much more those who out of love to her make her to reioyce; those who mourned for her shall be glad, much more those who make the mourners glad: The blessing of mourning hearts, made glad by you, be upon you, and your posteritie after you; Ye who are so instrumentall for the good of *Sion*, the Lord who made heaven and earth blesse out of *Sion*: After so many daies of mourning

The Epistle Dedicatory.

in and for *England*, God hath by you given us a day of *reioycing*, a pledge we hope of many daies of joy.

For my part not long since I should have thought it a happinesse but to have lived in my countrey with peace, to have been usefull to my brethren, though it had been to have mourned with them all my daies. But now I am here to reioyce, and in this work though I had been confined to my closet, yet it had been a service which I had been unworthie of, but to be called to reioyce and praise God, before and with the great Congregation of our Honorable Worthies, yea to help you to reioyce and praise God, to be your mouth to God in blessing God, and Gods mouth to you to quicken your hearts to blesse him, this is a work (I say no more of it but this) it was as much above my thoughts of it as above my fitnessse for it, which is distance enough; and now you are pleased to call me to another service, to publish what I then delivered, a work that hath difficultie enough in it, but not so much as the former. The other was the sanctifying Gods Name in as great a service

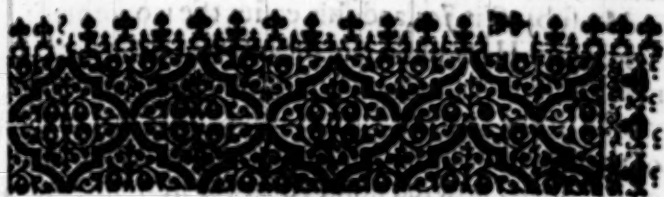
The Epistle Dedicatory.

as ever *England* tendred up unto him, in which I feared lest Gods Name might suffer by my weaknesse: But this is of another nature, in obedience to What ye have required of me: I have done, and do humbly tender, not only it, but whatsoever I am able to do, to you who have done so much for God. You have nothing here added to what I delivered, but onely what I found in my notes, some things through straightnesse of time being omitted, or what expressions came suddenly in, *currente calamo*, as I was transcribing my notes, I neither intended nor studied the least addition. And now the Lord prosper you abundantly, and gloriously, in those great affaires ye are interested in; whilest you are *working*, we shall be *praying and praising*; and I account my self happie that I may live to ioyn with those who do so, who am

*Your Honors devoted in all
Christian service,*

JEREMIAH BURROUGHS.





A
S E R M O N
 PREACHED BEFORE
 the Honorable House of Com-
 mons at their publike *Thanksgiving*.

ISAIAH. 66. VERSE. 10.

*Rejoyce yee with Jerusalem, and be glad with her,
 all yee that love her, reioyce for joy with her, all
 yee that mourne for her.*



WE read *Levit. 3. 6.* for a sa-
 crifice of peace offering, GOD
 accepted of a Female. We are
 this day to offer to GOD a
 Peace-offering, for such is a
day of Thanksgiving: Although
 therefore I have but a Female
 to bring to the great service of
 the LORD this day, yet I dare not with-draw my
 selfe from the worke of this day, which GOD and
 this

this Honorable Assembly hath called me unto.

My subject is Joy, and this eases the worke much. You Right Honorable, are *the joynted of the Lord*, I meane, let a part from your Brethren, to the great worke of the Lord that He is doing in this latter age of the world. And this day another *sympent* is to be further powred upon you, your hearts are to be filled with the oyle of joy and gladnesse, for what you have done or rather for what God hath done by you for *s already*. You have made *Ierusalem* to rejoyce, and God calls to you this day to rejoyce with *Ierusalem*, yea & al that love *Ierusalem*, and have mourned for her, are this day to rejoyce with her.

This 10th verse is as it were the foote of the joyfull Song of praise; but the reasons why all that love *Ierusalem* should rejoyce, we have from the 5. verse downe along, *Hear ye the word of the Lord, ye that tremble at his word, your brethren that hated you, that cast you out for my names sake said, let the Lord be glorified, but he shall appear to your ioy, and they shall be ashamed. Rejoyce therefore with Ierusalem, and be glad for her yee that love her. A voyce of noyse from the city, a voyce from the Temple, a voyce from the Lord that rendereth recompence to his enemies. Rejoyce therefore with Ierusalem, and be glad for her yee that love her: Before shee travailed shee brought forth, before her paine came shee was delivered of a man child. Rejoyce therefore &c. Who hath heard such a thing? who hath scene such things? shall the earth be made to bring forth in one day? or shall a nation be borne at once? for as soone as *Sion* is travailed shee brought forth her children. Rejoyce therefore with *Ierusalem*.*

and

and be glad for her. Shall I bring to the birth, and not cause to bring forth saith the Lord & shall I cause to bring forth, and shal the wombe saith thy God. And because of all this, Rejoyce with Ierusalem yee that iove her, rejoyce for joy with her all yee that mourne for her.

Ierusalem's joy is ours this day, the reasons of her joy are fully ours; Which when they are opened in our further discourse will more fully appeare.

Rejoyce with Ierusalem, let the name be changed rejoyce ye with England.

And what? shall England rejoyce again? It was not long since that God called vs to mourning and weeping, did wee not say *wee vnto vs the joy of our hearts is gone, even mercy is gone, our peace is gone, the Gospel is gone, even our God is gone?* it was not long since that every mans hand was vpon his loynes, the cloud of Gods displeasure hung dismally over our heads, misgiuing thoughts were in our hearts, darknes surrounded vs, yea *when we looked for light behold darknes, yea God seemed to drive vs out to darknes, our harpes were hanged vpon the willows, some of our complaints were, how can we sing one of the Lords songs in a strange land?* for thither were we driven, not taken captive by our open enemies, but driven by our false friends and brethren in time, *our brethren cast us out.*

The complaint of others were, how can we sing one of the Lords songs even in our own Land, such were their sore oppressions, and dismal feares vpon their spirits at home. But now behold the *Lamb* Apoc. 14. stands vpon *mount Sion* with his hundred forty and 143. *four*

four thousand, having his fathers name written in their foreheads, they dare now openly professe the name, the truths of God, the puritie of his worship; now they have got their harpes into their hands, and they sing a new song before the throne and before the Elders: We are now this day to sing the song of prayse to our God, and to the *Lambe* before the throne of our God, and before you our Elders, yea together with you, God bids vs this day to rejoyce with *Ierusalem*, and be glad with her.

[*Rejoyce*] wee all open our hearts to joy, God envies not our joy, he would have his people glad with joy, hee would have them leape for joy, bee filled with joy, *alwayes rejoyce*, in any case rejoyce, yea to bee joyfull in glory, to rejoyce with joy unspeakable and glorions, yea to be transformed into joy, he hath promised they shall be. So *Isa. 65. 18. I will create Ierusalem a rejoycing, and her people a joy, in the abstract*, God will put forth his creating power, rather then *Ierusalem* should not rejoyce, whilest God rejects the bread of mourners, the joy of his people is pleasant to his soule. Now therefore rejoyce, that strength you should have spent in sorrow and anguish, that should have been eaten away with vexation and distresse, now let it bee drawn forth and spent in rejoycing before the Lord.

[*With Ierusalem,*] or, *for Ierusalem*: *Ierusalem* is a vision of Peace; Rejoyce wee, that *England* and *Scotland* are this day visions of Peace, Countries wherein we may see Peace: Wee were afraid we should have seene nothing, but Fire, and the Sword, but rowling in Bloud, Confusion, and horrid black-
ness

ness over the Land, yemight have seen your houses flaming, your children sprawling, dashed against the stones, your wives, your virgins ravished, deflowered before your eyes. The dolefull spectacles of the fruits of warres are not to be conceived, not to be expressed. But behold, in stead of all these dismall, dreadful spectacles, behold I say, a *Ierusalem*, a vision of peace; we see we enjoy peace as it is this day; Rejoyce therefore, and let us be glad for this our *Ierusalem*.

Again, Rejoyce with *Ierusalem*, not onely as a vision of peace, but as a *type of the Church*, Rejoyce for your outward peace, for your estates, your liberties, your lives, rejoyce with your wives, your children, your friends, but especially with and for *Ierusalem*, That we have yet a Church amongst us, that yet we have ordinances, that yet we have the Gospel, that we have yet Sabbaths. Ye who love your lands, your pleasant houses, delightfull scituations, ye who love your wives, and children, rejoyce, but especially ye *who love Ierusalem*. The promise of God to *Abraham* concerning his seed, was that they should be *as the sand upon the Sea shore, and as the starres in the firmament*, and so indeed was and is the seed of *Abraham*, some earthy, some spirituall and heavenly. We all professe our selves to be *Abrahams* seed, but some are as the *sand* earthy below, some as the *starres* in heaven above, yet let all of us rejoyce, for we have the mercies of heaven and earth to rejoyce in.

Many are affected with the *peace*, the good of the *State*, who little minde *Ierusalem*, they are good

Calvin. in
locum.

States men, wise, judicious, faithfull in their kinde, but care little what becomes of *Jerusalem*, of the true worship of God, as we read, *Isa. 8. 2. of Uriah*, he is called a *faithfull witnesse*, and yet he was that *Uriah* that was high Priest when *Ahaz* saw an Altar at *Damascus*, and sent to him the pattern of it that he might make the like to bring into the Temple of the Lord, and he did it accordingly. He was a base time-server, yeelding to base wayes of superstition, that he might please such as were above him. But of what sort soever men are, if but onely *States men*, yet they have cause to rejoyce, but none have such cause, none can do it spiritually, acceptably, but such as love *Jerusalem*. Those who stand with the *Lamb* upon mount *Sion*, they sing a song that no man could learn but such as were redeemed from the earth: our *Jerusalem* it is above, and onely that part of *Abraham*: seed that is as the starres of heaven can or will in their courses sing a song of praise this day acceptably before the Lord.

Apoc. 14.
1, 2, 3.

Ex uni-
versitate
decorii. So
Arias
Montanus.

[*Ye that love her.*] *Jerusalem* is lovely; lovely to the souls of the Saints, *How amiable are thy tabernacles O Lord of hosts? Zion that Mount of Jerusalem is the perfection of beauty*, *Psal. 50. 2.*

Jerusalem the state of the Church enjoying Gods ordinances, is Gods portion, his pleasant portion, it is the dearly beloved of his soul: *Mount Sion* that is the throne of his glorie, his royall Diadem, his ornament; the beautie of his ornament set in majesty: for such are the Scripture expressions of the loveliness of *Jerusalem*. Hence *Psal. 89. 7. All my springs are in thee*, saies the Psalmist, all the springs of my comforts

comforts and joyes; a full expression of a heart filled, raised, sweetned with love to Jerusalem. *If I preferre not Jerusalem above my chiefe joy, let my right hand forget her cunning,* Psal. 137. 6. *above my chiefe joy,* what can be *above* that which is *chiefe*? *above the head of my joy,* so the words are: What can be higher then that which is highest? and yet so lovely was *Jerusalem*, that if there be any joy higher then other, yet *Jerusalem* shall be preferred before it.

If you be gracious, *Jerusalem's* prosperitie is an object suitable to your spirits, it answers your desires, it must needs be pleasant to your souls. Rejoyce therefore with *Jerusalem*, ye that love her. It may be it is not much you can do, or have done for *Jerusalem*, yet if you love *Jerusalem*, come you to the feast of the Lord and rejoyce, for not onely those who are eminent in service for *Jerusalem* are called to rejoyce, though in truth that be the greatest honour to, and comfort of any man under heaven, but *ye that love*, ye, all ye, that *love*, come this day and rejoyce with her.

There are a generation of men who love not *Jerusalem*, they gnash their teeth, they are vexed, they fret, and are in a rage, for that they see and heare of the welfare of it, *Nehem. 2. 10.* we read of *Sanballat* and *Tobiah*, that they were grieved exceedingly, *that there was but a man that came to seek the welfare of the children of Israel.* How many *Sanballats* and *Tobias* have we, whose spirits pine away for griefe, because they see not a man onely, but you the Worthies (the Honorable Senates) of our Kingdome, seeking the welfare of *Jerusalem*? Psal. 59. 6. Wicked men
raging

raging against the Saints, are said to go about the City grinning like a dogge, and ver. 14. it is a threat against them, that they shall in vexation and madnesse at the prosperitie of the Saints, go about the Citie, grinning like a dogge. This Scripture lately was fulfilled in the former sense, this day it is fulfilled in the latter. I have read of Tygers that Aromaticall smells, delightfull to others, will drive them into a rage: Such Tygers we had amongst us not long since, Tygers in rage and crueltie against the Saints, the sweet favour of their graces so delightfull to God, made them rage against them; and now the sweet favour of their comforts, their peace, their liberties, causes these to rage again.

*Fragran-
tia un-
guenti
boni Co-
lumbam
vegetat
Scaraba-
um necat.*

Oecumenius tells us that the fragrancy of pretious oyntment is wholsome for Doves, but kills the Beetle. We finde it so now, There is great difference in mens apprehensions of things, as now they are, and in the workings of their hearts; but whatsoever others do, yet you that love *Jerusalem*, rejoyce with her, be glad, [*Rejoyce with joy.*] This expression *rejoyce with joy* is an elegant pleonasm, a like we have *Zeph. 3. 17.* where God setting forth his rejoycing in *Jerusalem*, saies *he will rejoyce over it with joy*: God reioyces with ioy in his Saints; let his Saints reioyce with ioy in their God.

[*Reioyce all ye that mourne for her*] *Jerusalem* was not long since as a woman forsaken, her children went about mourning in the streets, they saw *Jerusalem* even turned into *Babylon*, they saw what havock was made of the Saints, of faithfull Ministers, of *truths, ordinances*, those who were even as pillars,
were

were taken away, and rotten posts, yea, sticks were set up in their roome, if any truths, any ordinances, tended more to the power of godlinesse then other, if any Saints were more eminent, if any Ministers were more faithfull, more usefull then other, they especially were stricke at, as *Psalme. 74. 6. They brake down the carved worke at once, with axes and hammers*: time was, when they sought to under-mine them, and get them away, one by one, by little and little, but *now*, they came with their *axes and hammers*, with open violence, law, or not law; they layed on, let men helpe themselves, get off as they could: and this at once, labouring now speedily to ridde the land of them all. The adversaries of *Ierusalem* were great, and her enemies prospered, and for this her Children sighed, and wept, and lamented one to another, their hearts were even turned within them, but there was none to comfort them: they mourned like Doves, looking for judgement, but there was none. *Isa. 59: 11. But now rejoyce, and bee glad, rejoyce with joy, yet that mourne for her*; you have had many fasting-dayes for her, now your mourning fasts, are turned into joyfull feasts: Come, take the full sheaves of joy, the fruite of that pretious seed you sowed in teares; come, and see how God hath bottled up all your teares, you have not lost a teare, they were not spilt upon the ground in vaine, but were reserved by God, to bee now to your joy: the more plentifull your seed was then, the richer is your harvest now: Come now, and see how God hath turned, not onely yout water, but your Vineger into wine.

And now I have yet but let you in, and given you a paraphrase of my text, but if wee goe further into it, wee shall finde these three Doctrinall conclusions.

- I. *Gratious hearts love Jerusalem, even when it is in a mourning Condition.*
- II. *God hath times to rejoyce the hearts of mourners for his Church.*
- III. *When God comes in with mercie for Jerusalem, then God will have his Saints to rejoyce, to be glad with joy.*

The two former I shall passe over briefly : The third, is the cheife, and most sutable to the worke of this day : therefore Wee shall there abide a while.

Obser. 1. For the first: *Gratious hearts love Jerusalem, in a mourning Condition.*

To love Jerusalem, when she is beaurified with all her glorious Ornaments, when she is in her full splendor, even in the eyes of all, as sometimes she is, this is nothing : But then to love her, when shee is in her afflicted estate, when all is mournefull, and darke about her, then this is true and pure love indeed. This is the love of the Saints, *the zeale of thine house hath eaten me up.* This was spoken when the Church was in a hard condition. As it was with Christ, though Hee was a man of sorrowes, there was no outward beaurty or comelineffe to make him desirable ; if looked upon with a carnall eye, yet to the Saints, hee

hee was, and is altogether lovely, altogether desirous, for so are the words according to the originall: *Cant. 5. 16. Christ is greater in the esteeme of the Saints, then Augustus in the height of his throne: maior in stabulo Christus, quam in culmine imperij Augustus*: Though *Christ* bee as a bundle of myrrhe, in which there is bitterness, yet he is the *Welbeloved of his Church*, and Hee shall lye all night between her breasts. *Cant. 1. 13.*

Josephus tells us, when the *Jewes* were in prosperity, the *Samaritans* would owne them, as belonging to their blood; but when they were in adversity, then they denyed any relation to them, they knew not whence they were. Thus the hearts of many stand towards *Jerusalem*; when shee is flourishing, they can rejoyce with her; but when shee is in a mournfull condition, they have vile thoughts of her. But as the Church is the dearly beloved of Gods soule, though she be given into the hands of her enemies: so is she even then the dearly beloved of the soules of the Saints. Though she hath lien amongst the pots, yet she is as the wings of a Dove covered with silver, whose feathers are as yellow gold. *Psal. 68. 13.* Iere. 12. 7.

Jerusalem was in a sad condition, when there was a defection of the ten Tribes from *Judah*, and from the true worship of God in *Jerusalem*, the Calves being set up in *Dan* and *Bethel*; yet even then, those whose hearts were gracious, loved *Jerusalem*, and would venture to goe thither to worship the Lord in the true way of his worship, though it were to their great hazard: So *Hose. 5. 1.* we read the *Priests* were

Amos 5.
7. 12.

a snare on *Mizpah*, and a net spread upon *Tabor*, those two places were in the way between *Samaria* and *Jerusalem*, where there were watches set to take such as went to *Jerusalem* to worship, which were as a snare and net to them, and the text saith the Priests were this snare and net, either they themselves would be watching there, and taking men as they were going, or at least they were the procurers of such watchings of men, they stirred up the Princes and rulers thus to ensnare men; they had their spies to finde out who they were that must be so precise as not to be content with that worship there was at *Dan* and *Bethel*. But they must go to *Jerusalem* to worship; exceeding scorn was cast upon such. Hence that speech of *Amaziah* to *Amos*, *Flee into the land of Judah*: as if he should say, *That is a fitter place for you then this*. You are so strict and precise, we are not good enough for you, why are you not gone to *Judah*, we are Idolaters here, we have no true Church here, no body knows how to worship God but those in *Judah*, it were better that you, and all such as you are, were in *Judah*. Thus the true worship of God in *Jerusalem* where the Temple was, was persecuted, scorned, and contemned. Yet those who were gracious, all those whose hearts God touched to seek the Lord God of Israel, they would go to *Jerusalem* whatsoever they suffered for it. 2. *Chron.* 11. 16. They loved *Jerusalem* still; there were a company that would stay in *Samaria*, who perhaps might have good wishes that times were better, but they would suffer nothing to joyne with the Saints in the truth of Gods worship at *Jerusalem*. The Churches
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beautie is too great to be darkned by any thing without, it shines thorow all to a spirituall heart, though it may sometimes be blacke, yet it is alwayes comely.

Lately God put our love to *Ierusalem* to the trial, for it was in a mournfull estate. What manifestations of love to her were there then, if your hearts were deceived with the paintings and deckings of that mother of fornications, if your hearts were draw aside by the outward pomp and glory of *Babylon*, you can have little comfort in all that God hath done, and is yet further doing for *Ierusalem*, in all that beauty he is putting upon her, although now you may finde many *Parliamentary Converts*, who will come in and fawne and glaver, as if they now loved *Ierusalem*, yet trust them not, they have discovered alreadie the falsenesse of their hearts, they love their bellies, they love their livings, but *Ierusalem* they love not. *Iosephus* relates of the *Jews* that they were very carefull how they received Profelytes in *Solomons* time, because then the State of the *Jews* flourished, they thought every one upon base ends might come in then and pretend that he would joyne himself to the God of the *Jews*. Let this be your wisdomes, consider who they were that loved *Ierusalem* heretofore, when their love to her cost them deare, let them have respect from you, let them be encouraged by you: but as for pretenders now, a suspicious eye should be upon them, little regard should be towards them.

But if our hearts have been upright with God in loving *Ierusalem* in her sorrows, we have a comfortable

able evidence of the sinceritie of our loves to her, and to God in her. When *Basil* was blamed for standing for a friend in time of danger, he answered : *Ego aliter amare non didici*. In faire weather all vermine creep out of their holes, it is little grace then to appeare for God, when it is a disgrace not to appeare for him. *Iosephus* reports of the sincere love of *Herodias*, (*Herod the Tetrarchs wife*) to her husband in his miserable afflicted condition, for when the Emperour had banished him, understanding that *Herodias* his wife was *Agrippa's* sister, he gave to her her husbands lands. But she answered, *There is a cause that hinders me from partaking of your bounty*, namely, *the love to my husband* ; She clave to her husband in his sad and mournfull condition : and so does the true Spouse of Christ, her voice is, *If I forget thee O Jerusalem, let my right hand forget her cunning*. Though *Ierusalem* be in a grievous distressed condition for the present, yet *If I forget thee, O Jerusalem, &c.* Surely God will take it kindly at their hands who love and shew respect to *Ierusalem* in her mournfull condition, God will know their souls in the day of their adversitie, he will remember this kindnesse in following him in the *wildernesse*. Observe how *Solomon* respects *Abiathar*, *1. King. 2. 26.* because he was afflicted in all wherein his father was afflicted, upon that very ground he spared him, though otherwise he deserved to die.

Ier. 2. 2.

1. Sam.
15. 6.

We read how God wrought for the *Kenites* in shewing mercy to them, because they shewed kindnesse to the children of *Israel* when they came up out of *Egypt*, these *Kenites* were of the children of *Jethro*

thro, as appeares *Judg.* 1. 16. and this mercy of God towards them was above foure hundred yeers after the kindnesse was shewed to *Israel* in the wildernesse.

God knows that *that love* that holds in affliction will for ever hold, he therefore highly esteemes of it, as *David* highly esteemed of those men that were with him at *Gath*, they were after neare unto him. And when he was again in affliction flying from *Ab-salon*, they went along with him. *2. Sam.* 15. 18.

Thus we have done with the *first* point; The *second* follows, of that yet more briefly, because I hasten to the *third*, which is the principall I ayme at.

The point is, *God hath his times to bring mourners* *Obfer. 2.*
for *Jerusalem* to rejoycing. God will not suffer his Saints to be alwayes in the *valley of Bacah*, in the valley of teares, he has another valley for them, the *valley of Bererah*, the valley of blessing. *Ezek.* 9. The mourners are there *marked out for mercy*, *Zeph.* 3. 18. The promise is there, *I will gather them that are sorrowfull for the solemne assembly, to whom the reproach of it was a burden.* There was a time that the solemne assemblies were scorned, reproached, and those who gathered to it were persecuted, and so it was by many forsaken. Now the Saints were sorrowfull for the solemne assembly, and the reproach of it was a burden to them: here the Lord promises mercie to rejoyce their hearts, he tels them that he will gather such. They were scattered up and down before, out of their own countrey, but now they shall be gathered in mercie. *Exod.* 24. 10. The text saies that the *Elders of Israel* saw the God of *Israel*, and there was
under

under his feet as it were a paved work of *Saphir stone*. This according to some Interpreters, was to shew them how God had changed their conditions from mourning to rejoycing, from baseness to honour: their *bricks* that before were made in their bondage, were now turned into *Saphire*: and thus God promises to his afflicted people, *Isa. 54. 11. O thou afflicted tossed with tempest, behold I will lay thy stones with faire colours, and thy foundations with Saphires.*

We read, Apoc. 11. 3. *The two witnesses*, that is, the faithfull Ministers of the Gospel, all the time that Antichrist prevailed, the thousand two hundred and threescore dayes, they were clothed in sackcloth, they were in a sad and mournfull condition, yea the beast made warre against them, and overcame them, and killed them, and those who dwelt upon the earth rejoyced over them, and made merry: But after a while they stood upon their feet, and they heard a voyce from heaven, saying, *Come up hither*: and they ascended up, and their enemies beheld them. Mr. Meade upon the place saies it was *Magistratus supremi jussu*, by the command of the chiefe Magistrate.

Zac. 12. 5.

This is according to that which God promises to his people: there shall be a time when the governors of *Judab* shall say in their hearts, that is, shall be convinced in their very consciences, that their strength is in the inhabitants of *Jerusalem*, in the Lord of hosts their God. Whatsoever the governours of *Judab* have thought of them before, being abused by the slanders that has been raised of them, they have thought them to be factious and seditious, wicked men, that they did all in hypocrisie, that they pretended

pretended speciall interest in God, but in truth they were the vilest of men; but it shall not be so alwaies, they shall say *in their hearts*, our strength is in the Inhabitants of *Ierusalem*, they are the best, the most faithfull subjects in whom we may put our trust, and it is in the Lord their God; we see they are a people neare to God, God ownes them. *Comfort ye, comfort ye my people*, saies the Lord, *Every valley shall be filled*, Isa. 40. 2, 3. God will have mourners comforted.

1. First, because these pray much, *Jerusalem* mourners are great *Prayers*; and great *Prayers* shall certainly be great *rejoycers*. It is *Chrysostomes* similitude, As clouds darken the heavens, and causes lowering weather, but being distilled into drops, then sweet Sun-shine and faire weather follows: So sorrows and troubles in the hearts of the Saints seeme to darken them, till they be distilled in prayer and teares poured forth before the Lord; then the sweet beames of Gods love graciously and comfortably shines upon them.

Why the
Lord com-
forts
mourners.

2. Secondly, Mourners are subject to much reproach, *these whining Puritans* are alwayes complaining of the times, jolly spirits cannot endure sadnesse; at Court none must come clothed with sackcloth, *Ester* 4. 2. A night-cap is an ill sight there. The same word in Hebrew that signifies *Winter*, which is an Embleme of affliction, signifies also *reproach*; therefore God delights the rather to recompense these with joy, *Psal.* 149. 4. He will beautifie the meeke with salvation, *Let the Saints be joyfull in glory*. Their sadnesse now makes them contemptible, and

darkens them, but God will beautifie them with salvation: They mourn in dishonour and scorn amongst men, but they shall be joyfull in glory.

3. Christ is afflicted with his Saints in all their afflictions, Isa. 63. 9. Christ mourns in all their mournings, and therefore surely there must be a time for their reioycings. Christ is afflicted with his mourning servants because they are afflicted for him, and, this must needs cause compassion towards them. We read Zach. 12. of the mourning of *Hadradrимmon in the valley of Megiddo*: this mourning was for *Josiah*, because *Josiah* joyned with *Hadradrимmon* in fighting against *Pharab Necho*, now *Iosiah* being slain in this quarrell, *Hadradrимmon* did bitterly lament his death, because it was in his cause. So that the mourning came to be proverbiall; how then will Christ compassionate those who are afflicted for him, and if he compassionates them, he will certainly comfort them.

A spirituall mourning empties and purges the heart, and so fits for the pretious oyle of rejoycing mercies. *Deus non infundit oleum misericordiae, nisi in vas contritum.*

God hath fulfilled this point this day in our eyes, those who were mourners, who suffered, are now comforted and honoured.

And seeing this is that work that God himself undertakes to do, do you, Right Honorable and beloved in Christ, further this work of the Lord what lies in you, do you help to comfort those who have been mourners in and for Jerusalem. Certainly it will be a most acceptable service to the Lord; and suffer
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me to speak plainly unto you, let me tell you, you are in a great measure engaged to such, so as in justice it may be required that they should have countenance from you, and comforts by you; for much of the good that we now have in deliverance from Slaverie from *Innovations* in Religion, God hath made them instrumentall in; If none had been willing to have ventured themselves to have suffered, in denying *illegall taxations*, in refusing *superstitious innovations*, what had become of us by this time, and who were they who principally suffered in vindicating the liberties of the subject, and resisting innovations in Religion, but such as did it out of conscience, such as were the *mourners in Sion*, for the evill that was upon us, and that hung over us; others cared not what became of things, they would yeeld to any thing, although tending to publike miserie, to the enthrall-dome of the estates, liberties, consciences of their posteritie, rather then suffer any private disadvantage for the present. Therefore these who have borne the brunt who have suffered much for you, and that out of conscience of their dutie to God for their country and their posteritie: These, I say, ought now to be comforted by you. And blessed are you of the Lord, who have done so much of this work alreadie. The blessing of mourning spirits rejoyced by you, upon you and your posteritie, is a benefit beyond what you can imagine. Blessed are you that ever you were born, to be made so instrumentall for the comforting of so many mourning Saints of God as you have done. *Chrysostome saies that to shew mercy is a more glorious work, then to raise from the dead.* All

the good you do this way for relieving the oppressed, for the comforting the hearts of mourning Saints, God hears them daily, they tell their Father what you do for them, Christ will require all one day: *Come ye blessed of my Father, when I was in prison ye came unto me, when I was naked ye clothed me, &c.*

The third point is the great point intended in the text, and falls in most fully with the work we are about. It is this.

Obser. 3. When God comes in with mercy for Jerusalem, then he will have his Saints to rejoyce, to be glad with joy. *Psal. 106, 6.* David desires to see the good of Gods chosen, And whye that I may rejoyce in the gladnesse of thy Nation: that I may glorie with thine inheritance. The goodnesse of Gods chosen should cause rejoycing gladnesse, glorying in it. In all the turnes of Gods mercies to his Churches that we read of in the Revelations, we shall finde much rejoycing triumphing gladnesse of the Saints, as Cap. 4. 8, 9. There is crying out, *Holy, holy, holy Lord God Almighty, which was, and is, and is to come.* There is giving glory, and honour, and thanks to him that sits upon the throne, who liveth for ever and ever. So Cap 7. 9, 10, 11, 12. there are white robes and palmes in their hands, crying, *Salvation to our God, blessing, glory, wisdom, thanksgiving, and honour, and power be unto our God for ever and ever.* There is singing again the song of Moses and of the Lambe, Cap. 19. 6. There is the voice of a great multitude, as the voice of many waters, and as the voice of many thunderings, saying, *Hallelujah, for the Lord God omnipotent reigneth.*

This rejoycing at the mercies of God to Jerusalem.

lem, is one part of our walking with God: What is it to walk with God? but to observe which way God goes in the passage of his providence in those speciall works of providence towards his Saints, and to sute our hearts accordingly? to mourn with those that mourn, when God would have them mourne, and to rejoyce with them that rejoyce, when God would have them rejoyce. Certainly God himself doth rejoyce more in the good of *Jerusalem*, then in all the world besides. *Alvarez* upon the ninth verse of this Chapter, reading it according to the old Latine, hath an excellent note: *Shall I cause to beget, and shall not I bring forth?* Why saith he, did God never bring forth any thing before? No, in comparison God accounts all he brings forth in all his works as nothing, except he bring forth good to *Jerusalem*. And if this be so, we are to make *Jerusalem*s mercy the object of our chiefest joy. In *Jerusalem* there Gods presence is glorious. When God appears for *Jerusalem*, to build up *Sion*, he then appears in glory. Here Gods name is magnified, *In Iudah is God known, his Name is great in Israel*. There alone God hath his publike worship; in those great ordinances of his wherein he lifts up his name most gloriously. Here he communicates himself most graciously and fully: there the Lord commands the blessing, even life for evermore, *Psal. 133. 3. 1. His blessing. 2. It is the blessing, the speciall choice blessing. 3. It is life even life for evermore. 4. God commands this, it comes with power. 5. There God commands it that is in Sion, not elsewhere.* And *Psal. 134. 3. The Lord that made heaven and earth, blesse thee out of Sion.* He saith not,

*Psal. 102.
16.*

The Lord that made heaven and earth, bleſſe thee out of heaven or earth, but bleſſe thee out of Sion: As if the bleſſing out of Sion were above all the bleſſings out of heaven and earth. In the proſperitie of Jeruſalem promiſes are performed, propheſies are fulfilled, in which there is ſtrong joy, filling the hearts of the Saints.

The revelation of *propheſies* for the good of the Saints is a great bleſſing, an object that hath much in it to draw out joy. Apoc. 5. 1. 4. When *Iohn* ſaw the *book* with *ſeven ſeals*, and that none could open it, he wept much, at length there appears a *Lambe* as if it had been ſlain, verſ. 6. and he opens this *book*, he reveals thoſe things that were propheſied of concerning the Church. It is a note of a learned Interpreter, that *the benefit of knowing the propheſies concerning the Church, Chriſt before he was ſlain had it not ſo, as he had after his death; it was the purchaſe of the blood of Chriſt to have thoſe things opened.* And when they were opened, ſee what joy there was in heaven and earth upon it: The *Elders* preſently took their harps, and their golden vials full of odours, and they ſung a new ſong, ver. 8, 9. and every creature in heaven and earth were praizing God, ſaying, *Bleſſing, honour, glory and power be unto him that ſitteth upon the throne, and to the Lambe for evermore,* verſ. 13. Now then if it be ſuch an object of joy to have propheſies of Jeruſalems good opened, what is it to have them fulfilled?

When Jeruſalem proſpers, then prayers are granted, let the hearts of them that ſeek the Lord rejoyce, much more let the hearts of them that ſinde the

the Lord rejoyce, in this, the truthes the cause of God are vindicated. The Saints are honoured, therefore here is much cause of rejoycing. the remembrance of what God hath don for his Church heretofore is mater of rejoycing, much more the partaking of what now is, Psal. 66. 6. *He turned the sea into dry land, they went thorough the land on foote there did we rejoyce in him.* Now this worke of rejoycing in Ierusalem's mercies, is that which I have to draw your hearts vnto, to enlarge your hearts in, to sweeten your hearts with this day, if I should endeavour to reckon vp the mercies of our God to bee rejoyced in, there would be no boundes.

It is said that *David* appointed certaine *Leuites* to minister before the Arke of the Lord and to record and to thanke and prayse the Lord God of *Israell*, it is the *Leuites* worke to record *Israels* mercies, I will keepe my selfe within the limits of this yeares mercies and within the bounds of the dependance of my text, from the fift verse, and so downe along. In which we have much, very sutable to our condition, and vnto this occasion.

For the mercies of *this yeare*, you haue heard a catalogue of them in the morning, let me yet speake a word or two further for certainly this is the greate yeare of mercies as to *England* and *Scotland*. It was said of eighty eight *Octogessimus octauus mirabilis annus*, much more may it bee said of this, *Quadragesimus primus mirabilis ille annus*, That God should so honour a nation who haue appeared in the cause of Religion for their consciences against the Antichristian party, for so it was, not against their
King,

King, for they are by him acknowledged his loyal subjects, yea in what they have done they have sought to maintaine his honour. That all things should be so carried, that Religion is maintained, Superstitious vanities removed, Prælatiſticall Tyrannie banished, and all in a peaceable way, although appearing in a hostile way, yet retaining peace in their bosomes, behaving themselves peaceably and departing from vs in peace. This is the great worke of the Lord. It is their honour before all the nations round about; how many cryed out against them *they pretend Religion, but they seeke to picke a quarrel, hoping to prey upon our fruitfull land, and upon our estates, yee shall see they will never goe away peaceably,* but now they have, yea God for them hath cleared their innocency, let their example be paraleld in all stories since the world began; when or where was there such an Army conveyed from a barren to a fruitfull countrey as they did, having such advantages of such a considerable place as they had, yet carrying themselves so large a time not onely peaceably, but justly, so many thousands of them kept in such order as they were, enduring such extremities, rather then seeking to relieve themselves by out-rages, and at last departing so peaceably, discharging what they took, blessing the people and praying for them. Let such a story bee shewen in all the world, our *King and Parliament* have declared them *Loyall Subjects and Brethren*, and commanded it should bee so done in all congregations in *England* this day; but God hath made their adversaries bow before them.

Master Brightman in his comment vpon the Revelations many yeares since, paralels the Church of Scotland with the Church of *Philadelphia*, and God promises to that Church that he would make those that said they were *Jewes* and were not, to bow before her, and to know that he had loved her; how hath God fulfilled this to them; how have such as said they were *Jewes* and were not, (that cryed out, *The Church, the Church*, as if they onely were the Church, but indeed were not) been forced to bow before them, and all now may see that God hath loved them; The honouring one man, and clearing the innocency of any one man is cause of rejoycing, but the honouring a whole Nation, and clearing their innocency in such a way, what ever others doe, though they vex and fret, yet let those who love Ierusalem rejoyce and be glad, and give God the praise this day.

Besides this yeare is the *mirabilis annus*, in that it is such a resemblance of the day of judgement; wee now see the *goates* stand on the left hand, and the *sheepe* stand on the right; wee never in our dayes nor our forefathers before vs, ever sawe the day of judgement so resembled in our nation.

What shall I speake of that confirmation of our hopes, of continuance of mercy in the enjoyment of the liberties of our estates, the peace of our consciences, the truth of our Religion; by the confirmation of this and the *Trienniall Parliament*: God indeed opened a doore of hope, but the guilt that was upon the land made us feare the shutting of it almost every day, but now for the helping our weaknes, God

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hath put in a barre to this our doore of hope, to keep it from being shut, oh rejoyce we this day, in this great mercy of our God, and give him prayse!

That one more (though mentioned in the morning) yet deserves againe and againe to be repeated to the prayse of our God, and the rejoycing the hearts of the Saints, That our representative Kingdome, yea, and the body of the Kingdome should enter into the Oath and Covenant with the Lord, to defend his truth against Popery and Popish Innovations; *All yee that love Ierusalem, rejoyce as this, be glad and rejoyce with joy; For a Kingdome to enter into covenant with God; oh! how sweet, how acceptable a sacrifice is it?*

But let us see the reasons of Ierusalem's joy from the dependance of the Text, and we shall finde the causes of our joy this day exceeding full there: *Verf. 5. Heare yee that tremble at my word, your brethren that hated you, cast you out for my names sake, and said, let God be glorified; but yee shall appeare to your joy, and they shall be ashamed.* There were amongst us many that trembled at the Word of the Lord, who saw the dreadfull authoritie of the Word revealing Gods jealousie in the matter of his worship, their hearts stood in awe of it; they dared not doe as others did, though enjoyned by men in authoritie, though the things were never so pompous, though they saw never so many great and learned men goe before them, yet they dared not yeeld. Their hearts were overawed by the Word; these were men persecuted and contemned; this trembling at Gods word was called *obstinacy, stoutnesse*, it was made advantage of, to
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oppresse tender Consciences, *Wee see they are so scrupulous, that they must yeeld to nothing, if they have not Scripture.* What is it that it is likely they will most scruple, most sticke at, advantage in that shall be improved to the utmost. Surely in such or such a thing, there we shall take them, some of them we shall get advantage against in point of *Ceremony*, but some of them will yeeld there, if none but the *old* be put upon them, but if any *new* one comes, there they will scruple, let them be taken there, perhaps some may yeeld to some *new* one too; but in the *Booke of Sports on Sundayes*, there we shall take them, that they shall have imposed upon them; if that will not doe, others they scruple at *the Oath ex officio*, let them be charged with any thing, no matter what it be, for wee shall take them about *the oath* it selfe; but if that will not doe, this *last Oath* will take them all.

Thus to take advantage of the tendernesse and scrupulositie (if it be no more) of mens Consciences, it is the most cursed, hellish oppression that could enter into the heart of a man. For men to thinke with themselves, wherein are their nice consciences most tender and scrupulous, that shall be urged upon them to the utmost: Oh Lord! that the Heavens could behold, that the Earth could beare such hideous wickednesse! I beleve the whole world cannot parallel such a kinde of conscience-oppression, as was practised here in *England*. But now God hath appeared for the honour, the joy of those who trembled at his Word, who would rather part with livings, estates, Countrey, libertie, than goe in the least against the Word: Rejoyce yee therefore all yee that love *Salem*,

saalem, be glad with joy, and prayse the Lord, for the Lord hath heard the cry of the conscience oppressed, and hath graciously appeared for them.

[*Your brethren that hated you, cast you out*] They would seeme to be Brethren, and call you their brethren, but they hated you; their spirits rise in indignation against you; let them and their wives and children be ruined, let them starve, rot in prison, any thing, what care they, sobeit they may themselves jet it up and down in their pompous bravery, be merry at their full cups. *They cast you out*; because you would not yeeld to their minde in every thing; there was nothing with them but *casting out*; they cast out your names, they cast out your persons. Not to suffer men to enjoy Church or civill liberties for differences in opinion, (not fundamental, but) in things doubtfull, or indifferent (I desire to speake modestly) it is sufficient, at the least wee must cast out none, but whom Christ casts out before us, such as we cannot answer for to Christ at that great day, as wee must receive none but as they appeare to be received by Christ. But now *rejoyce*, for God hath begun to gather againe the outcasts of *Israel*, and he will gather them.

They cast you out for my Names sake. They say it was faction, disobedience to Authoritie, no lesse than rebellion, but I will owne the cause, it was *for my Names sake*. I who know your hearts, know that it was in obedience to me that you did what you did, although there were some mixture of weaknesse, yet I will owne it, it was *for my Names sake*. God calls things by other names than men call them; that which they call *faction*, God sayes *it was for his Names*

Names sake. What will it avails you to cast reproachfull titles upon the Saints and their wayes, if God hereafter give them and their wayes other names? that which in your mouth is *faction*, in Gods mouth is *for his Names sake*.

They say, *Let God be glorified.*

1. They pretend the glory of God as much as any men in this casting out of their Brethren. We are for the honour of Christ, for the peace of the church; we desire to have the service of God to be performed decently; we are of as publike spirits, and seeke to doe good as well as any of them; *Let God be glorified*; our ayme and endeavour is to promote Religion, and to bring it into credit in the world; glorious ends are often pretended to hide the foulness of the most wicked actions. And that is the sorest persecution, when men so persecute, as they thinke they doe God good service in it. One of the sorest persecutions in the *Primitive times*, was under *Trajan*, who was accounted a patterne for upright dealing. Let men take heed how they pretend Gods glory; let them not doe that for the peace of the Church, for the honour of God, to prevent schismes, that God will give them no thanke for another day; let them take heed that in pretending Gods glory, they darken not Gods glory: that they strike not at God, when they pretend working for God: As it is reported of *Oedipus*, that he killed his Father *Laius* King of *Thebes*, thinking him to be his enemy. Christ himselfe is often wronged in the hard usage of his Saints, when men thinke they doe great service for Christ, and oppose onely what is opposite unto Christ.

God is now discovering *those* who made shew of glorifying God, and of furthering the peace of the Church, to be the greatest darkners of his glory, the greatest disturbers of the peace of his Church, and for this *rejoyce with Jerusalem, yee that love her.*

2. Or thus; *Let God be glorified*; an expression of scorne and contempt; oh you are so precise and strict, you are all for Gods glory, as if none were for God but you! why we have consciences as well as you, we have soules to save as well as you; *Let God be glorified*; oh these are the men who would seeme to be more holy than any, they are all for the glory of God, for the glory of God. How were Gods servants thus derided by prophane spirits, especially in their Courts; what, your conscience is so nice, that you cannot do what you are commanded, conscience will not let you forsooth, *The glory of God, the glory of God*, that you stand upon, you must have Scripture, it will not serve your turne to doe that which you see learned men doe, and that which Authoritie enjoynes you to doe. Such kinde of spirits were at this time, scorning of the most godly in those times, they cryed out; *Let God be glorified.*

3. Or thirdly; You pretend your selves to be godly, and that your cause is Gods, you will commit your cause to God. Well, let us see how God will maintaine your cause. Doe you prosper more than other men? does God appeare for you more than others? Wee will put it to the tryall, *Let God be glorified*: Let us see for whom God will appeare; as the Pharisee said concerning Christ on the Crosse, *Let him deliver him if he will have him.* Thus the Saints suffered

red then, and have suffered much of late by such in whom the same spirit breaths. But howsoever, God hath let them have their time, let them goe on and prosper, and harden themselves in their sinnes; and although at the first they had misgiving consciences, yet going on in their hatred and persecution, seeing God did not appeare for his people, but they were even delivered up as a prey to their teeth, they saw how they prospered in their way, all seemed to make on their side, they had countenance from great ones, there was no contradicting of them in their way, they carried all smooth and there before them, they now blessed themselves in their wayes, and promoted great matters to themselves. The day was theirs; In the meane time, the Saints mourned one to another, and sighed to Heaven, their groanes and cryes went up before the Lord, but God hid his face and appeared not, but yet they had a promise, that God would appeare; And now *rejoyce with Jerusalem, all ye that love her, for God hath appeared for his servants, he hath manifested now that he will indeed be glorified.* The people of God waited for him in the wayes of his judgements, and cryed out; *How long, how long holy and true, when wilt thou appeare to maintaine thine owne cause?* and now God hath appeared, they triumph in their God, as *Isa. 25. 9. It shall be said in that day, and surely this is the day in which it is said, Loe, this is our God, we have waited for him, and he will save us, this is the Lord, we have waited for him, we will be glad and rejoyce in his salvation:* God hath appeared, man would not appeare; How many were afraid to appeare for the suffering servants of God?

God: they were loath to own them; as when a Decree is shot, the rest of the Heard push him out of their company: *The Lord lay not this great sinne to the charge of some.*

But though man hath not appeared, yet God hath appeared; God looked that men should have appeared for his servants; but when he saw there was no man, his owne arme hath brought salvation, *Isa. 59. 16.* God hath appeared, and blessed be our God, who hath not caused the expectation of his poore to faile for ever; It is He that hath appeared; such was our condition, that none could helpe but God himselfe; Alas, when we looked at man, at meanes, wee knew not how, from whence deliverance could come. *But in the Mount will the Lord be seene, in the Mount the Lord hath been seene, Ob! Rejoyce with Ierusalem, yee that love her.*

He hath appeared for our joy; we indeed were confident, and certainly expected that one day he would appeare for our joy; but that it should be here in this world, that it should be in our dayes, we scarce expected it, howsoever, it is beyond all the thoughts of our hearts, that he should appeare so soone as he hath done. He hath appeared to our joy, for now he hath magnified his owne Name; he hath maintained, honoured his owne cause, and the cause of his people. The way of God in his worship, and the government of Christ in his Church, was neglected, dishonoured, some few of the meaner sort enquired after it, and highly prised it, but it was the rather condemned and opposed, because of this; but now the Worthies of our Land, into whose hand God hath put

put power, enquire after the way of Christs government in his Church more than ever, they now endeavour to purge the worship of God from superstition and defilement more than ever. In this God hath appeared *to our joy; oh! rejoyce with Ierusalem all yee that love her.*

Now God puts honour upon his servants, they lift up their faces with joy, while the Adversaries hang downe their heads, as men dejected, discouraged, miserably disappointed: God hath justified his servants in the wayes of his feare; He hath put an honour upon Religion, upon godlinesse it selfe. It is not such a dishonour to be forward in the waies of godlinesse as it hath beene; such as desire to walke with God, are encouraged by you (Right Honourable) upon whom the eyes of the whole Kingdome are; yea, that which God hath begun to doe amongst us, we hope is the beginning of that great worke that he intends to doe in this latter age of the world, to rayse up *Ierusalem, as the prayse of the whole earth.* He hath therefore appeared, yea gloriously appeared to our joy, *oh, Rejoyce then with Ierusalem all yee that love her, be glad for her and rejoyce with joy.*

[*And they shall be ashamed.*] They sought to cast shame upon the Saints, vilifying, reproaching them what they could, trampling them underfeete as dirt; oh! how shamefully were most precious spirited-men abused by every paltry *Commissary* in their Courts? What names were they called, by vile men, who were not worthy to sit with the dogges of the flocke? But now who are made vile; who are the most loathsome men in the eyes and hearts of all?

God hath fullfilled his word, *Malac. 2. 8, 9.* *Yee have corrupted the covenant of Levi, saith the Lord of hostes, Therefore have I made you contemptible and base before all the people; according as yee have not kept my wayes, but have beene partiall in my Law.* I need not tell you, who they are who have *corrupted the covenant*, who have been *partiall in the Law*, who have *abused Scripture*, to turne it against those who were most godly, to make the hearts of those sad, whom God would not have made sad. Then God in his righteous judgement hath made vile before the people; they fret and rage at the people because of this, but they consider not Gods hand in it, that it is God that hath made them vile before them.

Apoc. 3. 16 Gods expression of casting out these men, is so fully made good, as nothing can be more, *I will spew them out of my mouth*: I appeale to all men, what generation of men are there in *England*, that lye upon the stomacks of all ready to be spued out? I shall not need name the men, there wants but the putting the finger a little into the throate, and they are gone; there is a preparation in mens spirits thoroughout the Kingdome to cast them out, and God will doe it in his due time, and *we hope the time is at hand.*

Mal. 6. 10, They shall be ashamed; Yet they will not see the
 11. Majestie of the Lord; Lord, when thy hand is lifted up they will not see, but they shall see and be ashamed for their envy at the people. They have sleighted the people, the vulgar, as if their very soules were made to lye under them for them to trample upon, but they shall be ashamed for their envy at the people. And because God hath thus appeared for their shame, *Let all*

that love Ierusalem rejoyce with her, and give prayse to the great God, who hath over-ruled all things so graciously, so wonderfully as he hath done.

It followes, vers. 6. *A voice of noyse from the Cistle, a voice from the Temple, a voice from the Lord that rendereth recompence unto his enemies*; Therefore Rejoyce with Ierusalem, &c. A voice from the Temple, some interpret that, or the like voice that was heard from the Temple; and in Ierusalem a little before the ruine of them, *Migremus hinc*, let us be gone, *Ite ad Pella*, get to Pella. This voice of noyse is meant of that great judgement of Warre, that there was a great noyse of, and even howling in the Temple because of it, enough to terrifie them at the very hearing of it. They would not heare, they would not obey Gods voice in his Word by his Messengers; it was but as a noyse unto them. Another voice they shall heare, which shall be a dreadfull noyse in their eares: But all this shall be to *render recompence to enemies*, it shall not come neare the Saints, *No greene thing shall be hurt*. Though it be but a voice, a noyse of warre, yet it shall *render recompence unto them*; who hath this noyse of warre that we have had, beene terrible unto? Although God in mercy hath prevented shedding of blood, yet the very noyse of it hath brought recompence to the enemies. Never people more crossed, more disappointed than they; for even in this voice of warre, the voice of the Lord hath beene against them; yet in this God hath beene mercifull, he hath onely fought against their lusts, he hath spared their lives; many of them had a desire that warres should have gone on in the vexations of their spirits, for the

the losse of their preferments, and the satisfying their outrageous lusts, their wills, they had rather that all had been in confusion, wallowing in blood, not caring to have their neighbours house on fire, sobeit their egge might be but roasted; but certainly it would have falne most heavily upon them; for Gods time for *rendring recompence* upon the adversaries of his people was come.

[*That rendreth recompence;*] And how are they indeed recompenced in their kinde? Scorne and shame, for scorne and shame; losse of estate, for depriving faithfull Ministers and others of their estates; and some of them that were bloody, God hath rendred blood to them. There are two Scriptures God hath wonderfully made good at this day upon the adversaries of his people; The one, *Exod. 18. 11. In the thing wherein they have dealt proudly, God was above them*: The other, *Psal. 9. 16. The wicked is snared in the worke of his owne hands. Higgaion Selah, valde meditando*, those two words never put together in Scripture but in this place, teaching us, that we are to take speciaall notice of *this*, that God may have the glory of so great a worke of his. In Gods revenge upon *Antichrist*, the Saints prayse him for his righteous judgements, *Apoc. 15. 3. Great and marvellous are thy works, Lord God Almighty, just and true are thy wayes, Thou King of Saints, who would not feare thee?* Just and true have Gods wayes beene against the enemies as well as great and marvellous; Therefore rejoyce with *Jerusalem* all yee that love her.

Further thus, *A voice from the Citie, a voice from the Temple*; that is, all things in Church and Com-

mon-wealth conspire together to further the worke of the Lord, to recompence the enemies: There was corruption both in Church and Common-wealth; Idols were set up in *Dan* and in *Bethel*; *Dan* signifies *Judgement*, in places of judgement there were Idols, *Bethel* signifies *The house of God*, and there were Idols likewise. But now the voice comes both from Church and Common-wealth against them. By way of allusion, we may well apply it to our present condition; A voice hath come from the *Citie*, a petitionall voice, graciously accepted by you; And a voice from the *Temple*, from the Ministers in their Remonstrance, that recompence might be rendred to the enemies. Oh! That the voice of the Ministry might alwayes be but one voice, that you may not be distracted in your counsells and endeavours by the varietie, the difference of their voices, one sounding one thing, another another thing in your eares; This is a great evill: Saint *Augustine* in his time was much troubled in his spirit at this, *Procliderem ad pedes*, sayes he, I would be willing to fall downe at their feete, to beseech them that there might be a better accord; But it ever hath been thus; bitter contestations there were between *Chrysostome* and *Epiphanius*, between *Jerome* and *Ruffinus*, between *Luther* and *Oecolampadius*. But be not discouraged yee Worthyes of the Lord, for there is a voice of the Lord here likewise mentioned, and this voice shall direct you in the midst of the varieties of the voices from the *Citie*, and from the *Temple*; yea, it hath already in a blessed manner guided you, prevailed with your spirits above the thoughts of man: Surely it was the voice of the Lord

that was not onely in your eares, but in your hearts, that hath caused you to pitch upon the wisest and best way that (as things yet stand with us) could be devised : Though other voices have been different, yet blessed be God, that *his* voice hath been the determining voice amongst you, *Rejoyce therefore with Jerusalem all ye that love her, be glad and rejoyce with joy.*

It follows, vers. 7. *Before shee travailed shee brought forth, before her paine came shee was delivered of a man-child.*

Might we have had such mercy as now wee have after long travaile, we should have accounted it well recompenced, it had been well worth the enduring sore and heavy things ; All even such who had the greatest hopes of mercy to *England*, yet were fully possessed with this, that there would be some heavy judgement come first, that we should have our house of sorer temptation than yet wee have met withall, that we should be carryed thorough fire and water into that wealthy place that God hath prepared for us, that it would be with much blood ; But God hath prevented our feares, and gone beyond our hopes ; for, *before shee travailed, shee hath brought forth.* How long hath *Germany* travailed, and her blood hath gushed out most hideously in her travaile, and yet shee hath not brought forth ? But God hath been mercifull to *England* ; for, *before shee travailes shee brings forth, Oh ! Rejoyce with Jerusalem for this ;* for this is a mercy indeed, an exceeding mercy, deliverance from that sore travaile in rowlings in blood, in warres of Nation against Nation, is a mercy we little know the worth of it.

I remember I have read of the people in the Citie *Nimantia*, who being besieged by the enemy, and not being able to hold out any longer, the young and strong men, got all the old men, women and children, and slew them; then they got all the riches of the Citie together into the Market-place, and set fire to them and consumed them; then they every one poysoned themselves, and so perished in one day; and all this rather than they would fall into the hands of their enemies, rather than they would have the devouring sword of the Adversary to come amongst them, so dreadfull is it wheresoever it comes. Warres (especially in our own Bowels) could not be more terrible to any Nation under Heaven than to us, in regard of our delicacy, and that mollities that long peace hath contracted upon our spirits; we have no strong Townes to retire unto, to relieve our selves in, as they have in other places; Oh! how suddenly would this Kingdome have been an *Aceldama*, no other than a field of blood; For the swords of our Brethren to have been sheathed in our Bowels, or ours in theirs, Oh! how dreadfull a thing would this have been? the very naming of it, (though we are delivered from it) strikes horror into our hearts.

And when all had been wallowing in blood, if this question had been asked, *Et quorsum hac? Wherefore is all this?* If this had been the onely account that could have been given of it, the defence of a Bishops Rochet, a Surplice, or a Crosse, how sad would this have been? If indeed there could truly have been given this account, *The maintenance of the honour*

honour of our King, of his lawfull rights; this had been worthy the venturing our lives for; but now it appears that that blood that should have been shed, was loyall blood; and had it not been pittie to have spilt it; it appears that it was the honour of our and their *King* that they sought, and are willing to maintaine all his lawfull rights with their lives. What then must have been the title of the warre, but this, *Episcopale Bellum*? and have these men deserved so well at our hands, that we should venture our peace, our estates, our bloods for their defence? Whatsoever the issue of such a warre had been, it could not but have been evill to us; if the sword had prevailed on their side, and had been made drunke with our blood, the blood of our wives and children, what a sad Story would this have been in record for all generations to come? And if we had prevailed, and had been glutted with the blood of our Brethren, beside the guilt that would have been upon us, what had we got if the *Prelaticall party* had been set up? What could wee have expected from them but superstitious innovations, illegalities, bondage of our estates, liberties, consciences, and to venture our estates, our bloods, and the embruing our hands in the blood of our Brethren for to get this victory, as the best reward of our ventures; oh! how miserable had this been? A people then is in a sad condition, in grievous streights indeed, when bloody warre is at their gates, and their victory is like to be their greatest misery; but blessed be God, these streights wee are delivered from; *Oh! Rejoyce with Jerusalem yee that love her, be glad and rejoyce with joy.*

It is true, all illegall tumults and outrages are to be condemned and suppressed; but had those kinde of men (who ignominiously have been termed *Puritans*) been but such occasions, though not the causes of such disturbances to States, such vast charges to the Kingdome, and wearinesse to such a *Parliament*, they could hardly have gone in the streets without stoning; wherefore the *Prelaticall party*, in stead of fretting and crying out of disorders, have cause to blesse God, that things are so quiet and so well as they are.

Well, mercy is come to us, and yet *the paines of travaile*, the paines that we feared, have not been upon us.

We reade, *Jer. 46. 16.* of some who said, *We will goe to our own people, to the Countrey of our nativitie, from the oppressing sword; We* who were exiles a while since, could not say so, *we* rather were afraid to come into the Countrey of our nativitie for feare of the sword; but now we are come and finde peace and mercy here, the voice of joy and gladnesse, your houses, armes, bosomes, hearts are opened to entertaine us. We scarce thought we should ever have seene our Countrey, but behold we are with our Honorable Senators and Worthyes of our Land called by them to rejoyce with them, and to prayse our God in the great Congregation: *Oh! who is like unto thee, O Lord: Oh! the mercies, the riches of the mercies of our God, great and marveilous are thy workes, O Lord God almighty, who would not feare thee? the Lord is God, the Lord is God.*

We reade, *Isa. 3. 10.* of turning plow shares into
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swords, and pruning hookes into speares. This we were afraid of, but the contrary thorough Gods mercy is befallne us, even that good promise, of *turning swords into plow shares, and speares into pruning hookes*: It was the heightening of that mercy promised, *Isa. 9. 5.* that it should be *without confused noyse, and without garments rowling in blood*; such a mercy is ours now. If Christ had come upon his *red horse*, with his garments *dyled in blood*, to have taken the Kingdome to himselfe, yet we had had cause to have rejoyced in his Reigne; but behold he is come to us upon his *white horse*, with mercy and peace; what caule of rejoycing have wee here? While our Brethren had thought we had been sweltring in our blood, behold, we sit under our Vines and Fig-trees, the beames of the mercies of our God shining upon our heads.

We are delivered before we have travailed, but this our mercy comes from the travaile of the soule of Christ; our blood is spared; as the fruit of Christs blood that was shed; for so are wee to looke upon outward deliverances, as the fruit of Christs blood, *Zach. 9. 11.* *As for thee, (I may say, as for England) by the blood of the Covenant have thy prisoners been sent forth out of the pit*; the pit had almost shut its mouth upon us, but by the blood of the Covenant are we delivered.

And this deliverance from our fore travaile which we were in danger of is come likewise from the travaile of the soules of the Saints in prayer, crying to Heaven, *If it be possible, let this cup passe from us*; oh *if it be possible, let this cup of blood passe from us.* The Lord hath heard these cryes, it is passed, and in
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stead of it, behold *a cup of salvation*, let us thankfully rejoycingly take it, and prayse the name of the Lord our God for ever. Surely *prayer* hath been the Midwife to helpe to bring forth this mercy : hence there hath been so little paines of travaile.

But what is it that is brought forth? What though there hath been no paine in travaile, yet If some effeminate, meane, unworthy thing be brought forth, what great cause is there of rejoycing? Oh ! no, it is no such meane unworthy thing ; it is a *man-shilde* that is brought forth, and there is *joy* when a man-childe is borne into the world : It is a mercy full of strength and vigor, that presently crusheth those *Babylonish* Brats of innovations, lately hatched, and promises great mercy to us ; it is a mercy of great consequence, glorious in our eyes, and in the eyes of all the Nations round about us.

There is a dolefull complaint of the Church, *I. sa. 26. As a woman crying out in her panges ; so have we been in thy fights, O Lord :* We have been in paine, and we have as it were brought forth winde ; we have not wrought any deliverance in the earth. What a difference is there between our estates now, and theirs then ? They were in pangs of travaile, and yet brought forth *winde* ; we are delivered from the paines of travaile, and yet thorough Gods mercy have brought forth *a man-childe* ; a glorious deliverance is wrought in this our earth. A mercy that is a foundation of mercy to the generations to come, yea, not onely to us, but to the Christian world : such a mercy as is beyond the paralel with any mercy England ever had since the *Gospel* came into it. Such things

things God hath done by you, as hath argued the magnanimitie, the true heroicall rayfings of your spirits; for which, your names will be blessed to all ages. God in this latter age is about to rayse himselfe a glorious name in the world, to *set up his King upon his holy hill; to make Ierusalem the prayse of the whole earth.* This that hath been already done, is a preparation for, a forerunner of, and a furtherance to this great and glorious worke of God; and blessed are those men, whom God shall please to make instrumentall therein.

The greatest blow that ever was given to *Antichristian government* is that which now it hath had: *Babylon is false, it is false*, so false as it shall never rise again in power. We hear a noise now not onely as from many waters, but from the Thunder, saying, *Hallelujah, The Lord God omnipotent reigneth*, Apoc. 19. 6. The voice from the many waters was from the people, but that was despised, contemned; but the voice from the thunder is from those in places of dignity and power, and this voice is terrible to the adversaries.

In the 12. of the Revelat. ver. 1. John saw a woman clothed with the Sunne, and the Moon under her feet. A learned Interpreter makes this not the world, temporall things, but ceremoniall rites, because the Jewes Festivals were ordered by the motions of the Moon, and she being with childe, cried, travailling in birth, and pained to be delivered, at length she brought forth a man childe. Our condition is not hers in travaile and pain, but in bringing forth a man childe it is.

When the man childe was readie to be brought forth the Dragon stood ready to devour it. Pharaoh king

king of *Egypt* in Scripture is often called the *Dragon*. And *Rome* is called spirituall *Egypt*; he that is set up as Prince in spirituall *Egypt*, he and those who are his, seek to devoure the man-childe. The Antichristian party may well be compared to the *Egyptians*, for they hold the *Israel* of God under bondage; cruell bondage, as the *Egyptians* did the *Israelites*. And whereas upon deliverance of *Israel* from the *Egyptians*, *Moses* sung a song of praise, Apoc. 15. 3. upon deliverance of the Church from Antichristian bondage; the song of *Moses* is to be sung again, but with an addition of the song of the *Lambe* to it; Now these *Egyptians* would have the man-childe slain, as *Pharaoh* gave charge that the man-children of *Israel* should be slain; they are content that the female should live. If you would have made but some sleight Reformation, to have moderated things a little, the *Egyptian* partie would have been content: but when they see you rise so high as they do, this is grievous to them, and that they could devoure, how gladly would they keep what you do from the birth? But although all is not brought forth that we desire, that we hope for, yet a man childe is born, and is alive, notwithstanding the vexation, the opposition of all the *Egyptian* party; And by this God hath in part delivered us from our reproach, as when *Rachel* brought forth a sonne, she said, *God hath taken away my reproach*: So may we say this day, for we lay under reproach amongst the nations about us, they said, *England* is declining again to Poperie: *Bishops* have the rule there, to drive out their Ministers and good people; But this reproach is taken away in a good measure, yea the reproach of Gods servants before our

Apoc. 11. 8

Gen. 30.

23.

our King, and before our Nobles, we hope is much wiped away.

Nof. 7. 3. We read of some that made the King glad with their wickednesse, and the Princes with their lies: this is spoken in the times of the Defection of the *sen tribes*, falling off from the true worship of God to superstitious Idolatrous wayes. There were many godly men who could not yeeld to those wayes of worship but must needs go to *Jerusalem* to worship; now there were many about the Court that invented lies of such, or had others who brought lies of them to the Court, and they gladly entertained any such report that they might have some tales to tell to the King and the Princes of those precise fellows, who would not conform to that way of worship that was set up amongst them. There hath not been wanting those who have endeavoured to do the like with us: oh how glad have they been if they had got any story of a puritan to tell at Court to make merry with, though it were never such a lowd lie, that is no matter, it is enough to make merry, and to cast an odium upon the puritans. *Fortiter calumnia re & aliquid habebis*: But we hope the Lord hath delivered our King and our Nobles from such as endeavoured this, and so hath in some measure delivered his people from reproach before them, and this is a great mercy that we are this day to rejoyce in and to praise God for. The rather are we to take notice of this, because it is Gods promise, *Apoc. 12. 10.* that when the Dragon that sought to devour the man-child should be cast out, that then the accuser of the brethren should be cast out. God would cleare the innocencie of his people, their accuser should be cast out, *ὁ ἀνιστάς, Qui trad-*

est hominem apud Regem: contrary to mediocris, Qui interpellat pro homine apud Regem.

Well, now this man-childe is born, let it not continue naked without ornaments put upon it to beautifie it, as Ezek. 16. The Lord lets forth the estate of the *Jews* by the birth of a childe, it was miserable *all in blood*, but it came forth, *and God washed* and put ornaments upon it to beautifie it: what were we lately, but as a *child in its blood*? God hath begun to wash us, and God calls you, Right Honorable, to beautifie this work of Reformation that is begun, to make it glorious; some things this way were propounded to you in the morning, let me adde a word or two. The beautifying Gods house by the puritie, and maintaining the genuine beautie and lustre of his ordinances amongst us, would put a beautie and lustre upon the whole kingdome to make it glorious in the eyes of all the reformed Churches in the world; And would not this make for Gods honour to prevent much of that reproach that hath been cast upon Gods wayes and his people by ignominious *nicknames*: if now those reproachful names *Puritan* and *Faction* might be made actionable as well as any other words of defamation are; whatsoever your wisdomes may suggest unto you, would beautifie this great work of Reformation begun, do you further it with all your might, for thereby you put on jewels, bracelets, ornaments, upon this Man-childe that is brought forth: And this will cause those *who love Jerusalem* exceedingly to rejoyce.

It follows vers. 8. who hath heard such a thing? who hath seen such things? shall the earth be made to bring forth in one day, or shall a Nation be brought forth as once?

once? Here we have the wonderfullnesse, and the suddennesse of this great mercie; and such is our mercie this day, wonderfull and sudden. I finde it recorded of *Cardinal Poole* in a letter of his to *Pope Iulius* the third, he makes use of this Scripture, applying of it to the bringing in of Popery again so universally and suddenly into *England* in *Queen Marias* dayes, wondering at the great and sudden change there was; that Scripture that he wickedly abused, we are called to sanctifie Gods name by in a joyfull and thankfull applying it to our present condition. If any people in the world have cause this day to look upon what God hath done for them with admiration, and to take this expression of the Prophet, *Who hath heard such a thing, who hath seen such things?* We have. *Who hath heard such a thing?* It is the work of the Lord, and it is marvellous in our eyes. God hath exempted us from his ordinary way of dealings with his people, with other Nations.

That we should have such a change, such a Reformation as we have, so sudden, so great, in a peaceable way, and yet no more change in the hearts of some whom it so much concerns, that God should carrie on a reformation in a forcible way without the change of mens hearts, this is no great wonder; or that he should carry it on peaceably with changing mens hearts, this were not so great a wonder neither: but that the Reformation should be so much, that so little change of hearts, and yet all in peace, this is the wonder of the work; *Who hath heard such a thing? Who hath ever seen such a thing?* This is the miracle of our age; other merces call for thankfulness, but this for the high praises of our God, to be
in

in our hearts, mouthes, and lives : The generation to come will hardly beleve the records of what hath been done ; if we tell them the one halfe, they will think surely we doe hyperbolize ; Gods thoughts of mercy appeare in this above us as high as the heavens are above the earth : In this his name is extolled above all praise ; Since the beginning of the world men have not heard, neither hath the eye seene, O God, not only what thou hast prepared, but) what thou hast wrought for them that have waited upon thee ; we might all have stood amazed at the hideous judgement that might at this time have been upon us ; but now we are all amazed, and our hearts are even astonished at the vastnesse, infinitenesse, strangenesse of the mercies of our God upon us.

Nothing but a miracle of providence could have prevented misery, and it hath done it : if ever that which was as it were, the *Epiphonema* of *Moses* his song, *Exod. 15.* were seasonably applied, then now it may : *who is like unto thee O Lord amongst the Gods, glorious in holinesse, fearefull in praises, doing wonders ?* and as that deliverance from *Egypt* was a type of deliverance from *Antichrist* ; so may we again make use of the renewall of that song of *Moses*, *Apoc. 15. 3, 4.* *great and marvellous are thy works, O Lord God almighty, just and true are thy wayes, O thou King of Saints :* verily that which God hath done for us, is enough to turne from Atheisme, It is an argument to help against unbelieving, determining thoughts for ever.

We a long time admired what God would doe with so many of his pretious Saints in *England*,

with so many prayers of his people, some now in heaven, others living, which prayers we knew he had treasured up with him: *Now* God hath done great things, we see *now* what mercy God had for his people, we see *now* a gracious answer of prayers; and we who feared, that we should have been the generation of Gods wrath, we are made the generation of inheriting, of reaping the plentiful harvest of the prayers of our forefathers. God in that he hath done for us, hath gone beyond our *faith*, our *hope*, our *thoughts*, yea beyond our *sense*; and when we admire most his mercies, yet they are beyond our admiration. *Numb. 23. 23.* it shall bee said, *from this time*, what hath God wrought? we may now say, and all generations hereafter say, *what hath God wrought?*

Consider how great things God hath done for us, only now let us feare the Lord, and serve him with all our hearts: 1 Sam. 12. so it may be said of the estate of *England* this day in regard of mercies, *who hath heard such a thing? who hath ever seen such a thing?* Oh that it might be as well said of us in regard of *thankfulness*, in regard of *obedience*, *who hath heard of such a reformation in the lives and wayes of a people? who hath ever seene a nation turning so to God as England hath done?* God hath made us wonderfull in mercies: oh if we were the wonder of the world in duties and obedience; our mercies are extraordinary, our *service*, our *returne of thankfulness* had need have much in it that is extraordinary. So it must be, if we returne to God according to what God hath done for us, for want of which

Hezekiab

Hezekiah is charged, though indeed he did returne much, as you heard. That which is fit for a *Parliament* now to doe for God, as a testimony of thankfulness in the name of the whole Kingdome, for those glorious things that God hath done for us, had need of a great deale of worth and excellency in it.

We read *Iob* 31. 3. of strange punishment for the workers of iniquity, we have beene workers of iniquity, and yet we meet with strange mercy; God seemes (as it were) here to make an exception from the generall rule. Blame not therefore those *Ministers* and others who in the Name of the Lord have threatned, and who have feared, dreadfull strange judgements; for according to the ordinary rule, so it must have beene; they therefore were not mistaken, for to that we must looke. What if God will exempt us? what if God will shew his prerogative in the dispensation of his mercy, and make us the subject of it? his Word threatned, still remaines true, and shall doe for ever; surely God hath a love to *England* in this his gracious and wonderfull waies of his dealings with us; it may be he remembers the kindnesse of our youth, for *England* was the first Kingdome in all the world that received the Gospel with the countenance of supream authority, it was *prima provinciarum quae amplexa est fidem Christi*; So *Sabellicus* and others. And let me say one word for our encouragement, although we have much sinne amongst us, yet I doubt whether God hath so much glory from all the world, as he hath from our Nation, and our brethren of *Scotland*: Surely God hath a good will to *England*,

he hath done great and will doe great things for England, and you Right Honourable hath he raised up to be instrumentall for him in these waies of his glorious mercies towards us.

Shall the earth bring forth in a day? shall a Nation be borne at once.] Here we have the suddenesse of the mercy. If we had staied many yeares, and at the last had got what wee have. wee should have thought it worth the staying; but behold the Lord is upon us *unawares*, as *Esay 31.5.* *As birds flying, so will the Lord of Hosts defend Ierusalem,* as Birds seeing their young ones in danger, they make haste and flye apace to defend them, even so hath the Lord done to us, in stead of the flying rowle full of curses, wee have mercy come flying in upon us. And Cap. 65. Verse 18. of this prophesie, God promises to *create Ierusalem a rejoicing, and her people a joy; Now Creatio fit in instantis.* Sudden judgements are most dreadfull, and sudden mercies most comfortable. Gods mercies to his people in their returne from captivity were very slow. It is observed that they were seventy yeares from the beginning of the returne, to the finishing the building of the Wall, and of the Temple, so many interruptions they had in their worke; wee have abundance of mercy come in one yeare; it is not yet a yeare since the beginning of our mercy, and yet the unthankful hearts that many have, they cry out of the length of time, *Oh, how long hath the Parliament sate, and yet things are not settled.* Certainly we who have waited upon the Lord in the waies of his judgements, may well now waite upon him

him in the waies of his mercies ; we may well waite for the remainder of mercy, seeing so much as we have has prevented us, has come so suddenly, so unexpectedly upon us.

Cardinall Poole in an Oration to the Parliament in the beginning of *Queene Mary*, hath this expression to set out the suddennesse of Popery spreading over the Kingdome again: *It is come, saies he, not as the encrease of the strokes of the clockes, which encrease their strokes by distinction of times, but altogether, at once, even in a moment.* Thus he sets out the alteration there was then, for the encouraging the Parliament in their worke; but your right Honourable may have another manner of encouragement in your worke now, from the suddennesse of Gods great worke of mercy towards us, for Gods hand hath appeared glorious to you and us in it. Scarce ever was there a more sudden turne of the face of things in a Kingdome since the world began; that which men doe suddenly, usually miscarries, their sudden conceptions prove abortive in the birth, their sudden births usually prove mis-shapen ones and monstrous. It was wont to bee the speech of a wise man, when hee saw any over hasty in their businesse; *Stay a while and you shall make an end the sooner.*

The adversaries made more haste than good speed, they said they would devour at once, they drove on furiously like the driving of Iehu the sonne of Nimshi. They thought all was sure, all was done, but the Lord hath rebuked them. The changers of Gods worship amongst the *sen Tribes* were wi-

*Sed nimis
improperat
& ad hoc
tua mens
inhibet.*

ser, Hosea 7.4. Though they were hot *as an oven* in their resolutions and desires to bring in a false worship, yet they take time *as the Baker to knead their dough*, and then to stay all night till it bee leavened; they would first labour to prepare the hearts of people to receive that new way of worship before they would violently urge it upon them, and so leaven their hearts, and then they brought it in: but these men come with violence to thrust in their innovations upon us; had they been so wise to have come by degrees, & to have sought to have leavened mens hearts first, we had been in exceeding danger to have received all; but God hath made their violence to be our advantage: Wee read of *Mephibosheths Nurse*, by making haste she let him fall and lamed him: so these men by making too much haste have lamed their brats they so much dandled, their projects they so much pleased themselves in.

But though mens suddenesse often proves their ruine, yet what God does suddenly, is done strongly and surely; *Created things* that are properly Gods, are alwaies *sudden*, and they are alwaies perfect. Those are two true maxims, *Creati sit in instanti*, and yet *omne creatum perfectum*; but generated things that are by the creature, and require time, they prove many times monstrous. Our sudden mercy is glorious mercy, and in this, let us rejoyce and praise the Lord.

Lastly, Verse 9. *shall I bring to the birth and not cause to bring forth*, saith the Lord, *shall I cause to bring forth and shut the wombe*, saith thy God? Therefore

forejoyce with *Ierusalem* all ye that love her. For when God begins in a way of mercy to his people he meanes to goe on ; he will draw out loving kindnesse, *Psal.* 36. 10. God charges it as weaknesse upon man to begin to build, and not to be able to goe on; surely when himselfe layes a foundation, he will perfect his building ; he will not erect a Stage and make shew to the world of doing great things, and yet in conclusion doe nothing. When God opens a doore, it shall not be shut againe, that is his promise to the Church of *Philadelphia*, *Apoc.* 3. 7. Which Mr. *Brightman* above thirty yeares agoe applied to the Church of *Scotland* ; God hath opened a doore to them and to us, surely none shall be able to shut it ; let men threaten, and plot, and endeavour what they can, God who hath brought to the birth will cause to bring forth.

It is Gods promise to his Church, *Hosea* 2. 15. that hee will give the *valley of Achor* to them for a doore of hope : the word *Achor* signifies indeed trouble, and that *Valley* had the name from the trouble *Israell* had by *Achan* upon their entrance into *Canaan*, as appeares *Ioshua* 7. by reason whereof many thinke that to bee the meaning of that Scripture, that God will blesse the troubles of his people to be inlets to mercies, which is a sweet and usefull truth to the Saints ; but the holy Ghost in that place seemes to aime at another thing, it is a part of the promise of mercy to Apostatising *Israell*, that God would betroth them to himselfe againe, and take them as his spouse into conjugall communion,

communion, as appeares from the 14. verse to the end of the Chapter ; wherefore God alludes to the manner of the *Jewes* in their marriages, which was, when any betrothed a spouse, he used to give her a Vineyard, or a peece of ground, *dotis nomine*, according to his estate, and the desire of the expresseion of his love, it was a richer or a meaner peece of ground, and this gift was as an evidence of his future love, kindnesse, and respect to his spouse that she might expect after : So God being to expresse his marrying himselfe to his people, saies he will manifest his love in all the waies of conjugall rites, and therefore would give them *the valley of Achor*, which was a very fruitfull valley, as appeares, *Esay 65. 10.* joynd with *Sharon*, and promised as a speciall blessing to his people that sought him; that is, he would bestow some speciall mercy upon them that should be an evidence of, and inlet unto much mercy that he intended towards them *as a doore of hope*; great things they might expect from him; Gods present mercies to his people are evidences of and inlets to future merer; when God therefore is in a way of mercy, bringing to the birth, he will give strength to bring forth.

When *man* begins a work, he cannot promise to bring it to perfection; it often sticks in the birth: but when God begins, it shall not doe so. The *Adversaries* indeed intended a mischievous device, that they could not bring to passe, it stuck in the birth; for God was not in it, blessed for ever be his name that it did so stick. But when
God

God brings to the birth, as he hath done in those great things he hath begun to doe for us, he will give strength to bring forth: *Rejoyce therefore with Ierusalem ye that love her, and be glad for her.* Let not therefore our joy this day bee darkened, or checked with such kinde of thoughts or expressions as these: The work is not yet done; What is done, but may be undone againe? the childe is not yet borne, it may be stifled in the birth. It is true, some great things are done, but other things are in the birth, and the issue is hazardable: *Let not our hearts be troubled;* that which is begun will certainly goe on; God hath begun a work that he will never leave till he hath brought it to perfection. Antichrist shall never prevaile againe as he hath done: *God will give, yea, he hath given* such a spirit to his Saints, as they will never bee brought to bow their backs againe: and this makes us, at the very foundation of this work, to cry out, as they did at the laying the foundation of the Temple, *Zac. 24. grace, grace:* it is true, that he who hath to deale in any businesse only by an arme of flesh, when he putteth on the harnesse, he must not boast, as he that putteth it off; but when we have to deale with God, then wee may rejoyce in the beginning of a work, as if the work were done: so did *Iehosaphat, 2 Chron. 20.* at the going forth appointed singers to praise the Lord; and *David, Psal. 108. 7. God hath spoken in his bolinesse;* then presently, *I will rejoyce, I will divide Sechem, and mete out the valley of Succoth; Gilead is mine, Manasseh is mine, &c.*

Obj.

But hath God spoken so for us?

Ans.

Yes, Ezek. 39. 29. *Neither will I hide my face any more from them; for I have poured forth my spirit upon the house of Israel, saith the Lord God: surely the spirit of the Lord is poured forth upon his servants here, if it be in any place in all the world, therefore the Lord will not hide his face from us. But he who hath brought to the birth, will give strength to bring forth.*

Wherefore O yee Worthies of the Lord, let there be a spirit of *Magnanimity, Courage, Zeale, Constancy*, in you, in this great work of the Lord, that ye are called to: *Ride on and prosper*, as you have done, so doe worthily in Israel. This is the prayer of the Saints for you; *gird thy servants with strength, O Lord, and make their way perfect before them*: be not discouraged by the insolencies, the impudencies of the Popish party, who yet, though God and man be against them, will lift up their heads, and promise to themselves great things, as if they should yet have a day; for this is the curse of God upon that party, that notwithstanding God sets himselfe against them, yet they will not come in and repent, but they shall stand it out in the pride and hardnesse of their hearts, that they may perish, as *Apoc. 9. 20. and the rest of the men which were not killed by these plagues, repented not, and Verse 21. Neither repented they; and Chap. 16. 9. they repented not to give God glory: and Verse 10. 11. they gnawed their tongues for paine, and blasphemed the God of heaven, because of their paines, and repented not of their deeds.* If God should appeare visibly from heaven
and

and let out his wrath upon them, they would vex and rage, but not repent; for God takes no pleasure in them, to give them repentance to life: therefore no wonder though they doe not now repent; they are never awhit the further off from ruine, because they are insolent, and confident: so they will be till they sink and perish for ever.

I say 11. 8. The Lord speaks *there* to the Prophet, and he does 'it with a strong hand, that he should walk in the way of that people, saying *a confederacy, a confederacy*, oh the adversaries confederate together, what shall we doe? we shall never be able to goe on, they will prevaile against us: *doe not you say a confederacy*, feare not their feare, be not troubled at all their plottings, at all their great words; *but sanctifie the Lord in your hearts, and let him be your feare*, for he who hath brought to the birth, will give strength to bring forth. The great designe of Tobiah, and Sanballat, with their company, was to make Nehemiah and those who wrought in the work of the Lord, to be afraid, that so they might hinder the work: but be not afraid; for *God is with you*, and he *will be with you*: let no difficulties discourage you; *Mountaines shall bee made plaines before you*, they have been so already, and still shall bee more and more. If you could see into the bosomes of your adversaries, though you should see hardnesse and rage, yet you would see feare in their hearts: There are indeed great things still for you to doe; but there hath been done already as great things, as unlikely as are yet to doe. Crowne your great works with Constancy: this will put a beauty, a lustre upon them.

them: *Psal. 90. 17. Let the beauty of the Lord our God be upon us, and establish thou the work of our hands; when God establishes the work of your hands, then the beauty of the Lord God is upon you.*

You have the advantages of the time, for this is the time for God to doe great things for his Churches; time was when God stirred up his servants to stand against the wayes of *Antichrist*, only to give testimony to his truth, and to exercise their graces; but hee let *Antichrist* prevaile; because then Gods time to pull him downe was not come: he was to prosper yet further, to grow up higher; but now God calls you to appeare against him, and his waies; At this time God intends to ruine him. You come at the time of his downfall, when he is falling, in Gods very day of recompencing vengeance for all the blood he hath shed, and all the mischief he hath done; and therefore those who seek now to uphold him, those who will now appeare for him, are as men borne out of due time, if they had appeared heretofore, perhaps they might have had their wills, their lusts might for a while have beene satisfied; but now they come in a time wherein God is fighting against him, and hath set himselfe against him; now they come at the most miserable disadvantage that can be; all of you therefore who love *Jerusalem*, take courage in setting your selves against the *Antichristian party*, in all those waies that God calls you unto, the issue will certainly be glorious. Naturall actions are strongest at the last; manifest that what you have already done hath beene from an inward principle, by going on strongly, yea by the encrease of your strength

Strength in what is to bee done.

God forbid that any of you should now give in, if any draw back, *my soule shall have no pleasure in him* saith the Lord: you have begunne the worke with an impetus of spirit full of life and zeale, let it not now abate in you; you have made the *adversaries* afraid of you, let not any of your *friends* be ashamed of any of you: The spirits of the best doe often much differ from themselves; what a spirit had *Elias*, 1 Kings 18. he meets with the King and tells him, *he and his fathers house had troubled Israel*; he brought downe fire from heaven, and raine from heaven, and slew *four hundred and fifty of Baals Prophets*, yet Chap. 10. he did but heare of *Iezabels threat*, and he ran away.

This exhortation of looking to your spirits to be constant (although for the present you have never such brave spirits & resolutions) is not unseasonable, trust not your owne spirits, but watch and pray, that ye enter not into temptation: Let the feare of the great trust committed to you, keepe your hearts up. Now publike spirits, now spirits dis-engaged from all selfe ends, now truly noble spirits are of infinite use. What though you have wearied your selves by your long sitting, yet it should be with you as it was with *Gideons three hundred men*, Judges 8. 4. *they were faint, yet pursued*, let it be so with you; you may indeed by this long sitting have even wasted the marrow in your bones, your spirits and strength; we are not unsensible of this. The Lord recompence this to you and to your posterity: but this wasting is *your glory* before God and men; how much better is it thus to be wasted than by any way of sin or sick-

nesse ? what doe we live for, but to doe service for our Cod ? Your worke is honourable ; though your dayes should prove fewer, yet know, you now live long in a little time. And men called out to such great workes as you are, must be willing to empty out themselves, to let their oyle waste for the publike good, as those *two Olive branches*, *Zach. 4. 12. They emptied the golden oyle out of themselves*, These were the *two annointed ones* that stood before the Lord, Verse 14. the two that were *set apart* for great service for the worke of the Lord.

You are, Right Honourable, divers hundred *olive branches*, and you stand (*the annointed ones*) before the Lord. God hath set you *apart* from your brethren to a glorious service, upon which much, yea almost all our good, and the good of the Christian world depends : although your oyle be *golden oyle*, let it not grieve you to empty it out of your selves ; the blessing of it will returne in upon you and yours, I have read of *Pompey* carrying corne to *Rome* in time of dearth, being to passe through dangers, he spake thus, *It is necessary that corne be carried not that I live.* The worke you have in hand is necessary, you will lose nothing though your lives be hazarded in it. And be sure in what you have done, give God all the glory, *glory be to God on high, peace on earth, pax distributio ista*, that distribucion pleaseth me well, *saies an ancient* : Ay, so be it we may have peace, let God have all the glory, if wee let more than our share stick to our selves, it spoiles all. *Feci, Feci*, saies *Luther*, men cry out, *Feci, Feci, dum sunt faces* ; this glorying in themselves makes them and their actions but as dregs.

And

And now set your selves to honour God in this large opportunity he hath given you to honour him in ; it is like many of you upon your sick beds have sometimes made voves to God to doe him service if ever he restored you ; now you have a large opportunity of service, wherein you may pay all your voves, and God lookes to have them fulfilled.

Yee are now going downe into your countreyes shew your selves there as the worthies of the Lord, let your faces shine, as *Moses his did*, when he had beene upon the *Mount forty dayes* ; you have beene many daies in the work of the Lord raised on high, now goe away and appeare in your countrey amongst your people, shining with *wisdome, justice, zeale, courage*, for God and his people. The eyes of people will be much upon you, the honor of godlinesse is much engaged in you ; yee who represent God in your places, is it not reason that ye should resemble God in your lives. I have read of *Scipio Africanus*, when he tooke *New Carthage in Spaine*, there being an object for his lust presented to him, he answered, *If I were a common souldier, I would satisfie my desires, but being Commander, I will not.* So when any strong temptation comes to any of you to evill, the same temptations that heretofore came, perhaps to the same evils that heretofore you have beene guilty of, Answer them now ; *If I were not a Parliament man, if I were not one upon whom such a great charge is laid, unto whom such a great trust is committed, I might perhaps doe as others, or as I my selfe heretofore have done, but God forbid I should now doe it :* The anointing of God is upon me, in the setting me apart
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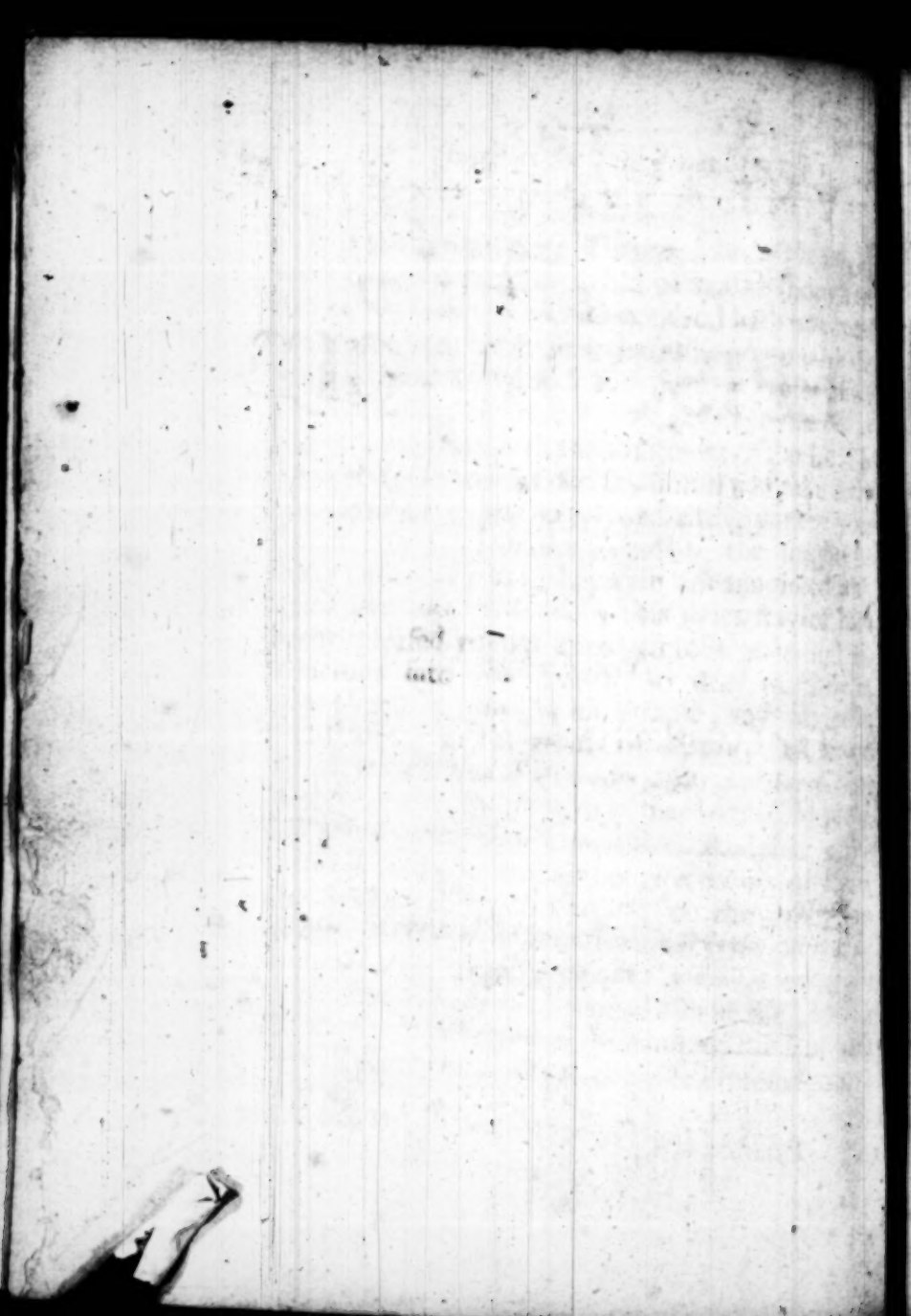
from my brethren to so great a service.

It is said, *2 Sam. 1. 21.* That the shield of the mighty was vilely cast away, the shield of Saul as though hee had not beene annointed with oyle. God hath honoured you above your brethren in betrusting you with the welfare of the Kingdome, and the great causes of his Churches, together with his Majesty and the Nobles of the Land: Surely the annointment of the Lord is upon you; Oh now let not any sinfull way take away your honour; let no wicked thing darken your Excellency; let not the shields of the mighty be vilely cast away, as if they were not annointed with oyle. And now if God by this daies service hath beene pleased to put any gracious powerfull resolutions into your hearts, to doe worthily in your Israel for him and his people, my prayer for you shall be in the words of David, *1 Chronic. 29. 18.* O Lord God of Abraham, Isaac, and Iacob, keep this for ever in the thoughts of the hearts of thy people, and prepare their hearts unto thee. And that which Deborah said concerning the governours of Israel, that shall we all say concerning you the governours of our Israel, *Now our hearts are towards the governours of Israel that offered themselves willingly among the people.* Blesse ye the Lord; we will blesse the Lord for this, we will blesse you in the name of the Lord, and we will stirre up all we can to blesse God for you.

Judge 5. 9.

F I N I S.

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VVhereunto is subioyned a
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AS ALSO

*The Question of Episcopacie discus-
sed from Scripture and Fathers.*

BY

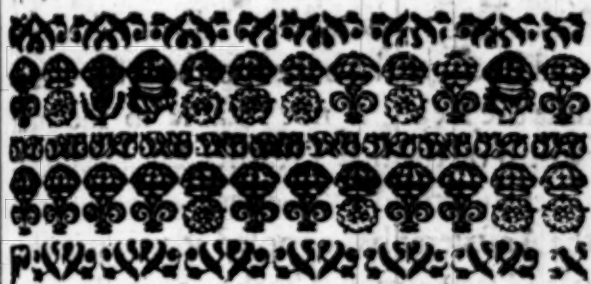
Robert Bailly Pastor of Killwunning
in Scotland.

L O N D O N

Printed for Thomas Vnderhill, at the Bible
in Woodstreet. 1641.

THE
WILLOW
and
LIMITED
EPISCOPAL

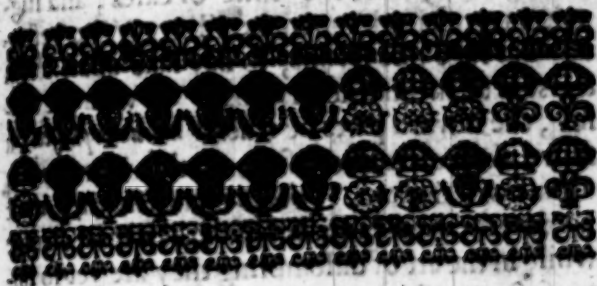




To the equitable Reader.

SOME moneths ago there came out, from a learned and very judicious hand, a small treatise to prove the unlawfulness and danger of limited Prelacy. Shortly there after, there appeared in answer to this, a modest Advertisement, and calme Examination, which was sent enclosed in a letter, from a Bishop of prime place, to a Stationer for the press, written whether by the Bishop himselfe, or a friend of his acquaintance, a Doctor of good esteeme, I do not know. Some very few days after the

first appearance of this answer, the reply following was readie, albeit till now it could not get the benefit of a presse. I confesse the Reply is not futable to the great worth of the first Treatise, but if it do sufficiently retund with cleere reason, all that the Answerer has opposed, it attains its end: of this performance be thou the judge, unto thy discretion I freely permit the pronouncing of the sentence. I could wish from thy hands but one not very unreasonable favour, that thou mightst be pleased to call for, & compare all the three Writs which are al but short, that thou wouldst lay together in every passage, first, what the Author did say, Secondly, what the Bishop or Doctor does answer, and thirdly, what is here replied. This little labour will enable thee from due consideration to make they equitable decree in the court of thy conscience, according to which thou mayst cheerfully proceed, first, to thy hearty desires, & thereafter, as thy calling permits, to thy best endeavours, either for the holding up or pulling down this much agitate estate of Bishops. Farewell.



A Reply

*Unto the modest advertisement
and calme examination of the unlawfulnessse
and danger of limited
EPISCOPACIE.*



Mong the multitude of rare
novelties, if not true won-
ders, which of late have bin
seen; Wee must take it for
one not the least, that Epis-
copall men have so far in
writing changed their stile,
as to meet their greatest ad-
versaries, and extreame opposites, with no more,
then modest advertisements, and calme exami-
nations. God and the Parliament must be thank-
ed, that men may now dispute, and discourse up-
on Miter, without the hazard of starving in a
close

It is much to
see that Prela-
ticall faction
modest, and
calme.

* This modesty is not sincere.

a *Pag. 6.* for my own part I should be sorry to see any Bishop in this land have such authority over other Ministers, as *Calvin* had in *Geneva*, or *Knox* in *Scotland*.

b *P. 12.* As for other arguments, that if wee admit not the Presbytery, there will be jealousies between us, & *Scotland*, that there will be changes, and periods of States, of Families, and Kingdomes, for these are insinuate in this booke, and some are reported to have said that the Bishops must down, or much blood will be

shed. These we think not proofs but threatnings, and fittes for the mouth of a *Turkish Devil*, who plants Religion by the sword, then for a Minister of the Gospel of Christ. c *Pag. 18.* I shall desire the Authour to remember that there may be as much ambition in *Carab*, as in *Aaron*, and as much pride in refusing to be governed, as in desiring to govern, and to consider whether these two speeches are very unlike, that of his *Pag. 15* Is there none in the assembly fit to bee President: but one? and this of *Carab*, *Numb. 16.* the Congregation is all holy; wherefore then lift yee up your selves above the Congregation of the Lord.

close prison, after the losse of eares, and stigmatizing of cheeks upon the pillory. Who yesterday did rage like Lyons, to day take upon them the skin of the meekest lambs. * If with the outside, the inward parts be truelie *metamorphosed*, a short time after the rising of this Honourable Court will declare. For the present they must pardon the worlds misbelief of their total change while in the art of dissembling they are yet so imperfect, as to let appeare at the lambs foot their old Leonine paw: for besides that in the midst of your modestie you cannot forbear the old Common place of calumnious railing against the verie well deserving Saints of God, *Calvin*, and *Knox*, as usurpers of greater authority over their brethren, then any Bishop did ever in your knowledge assume in *England*, a Your very party whom you professe to rencounter with nothing but calmenes and moderation, is traduced openly by you without any cause, as a bloudie man, as one who for the obtaining of his conclusion, the overthrow of Bishops, threatens the shedding not of vulgar blood, but that of Princes, of their whol families, and no lesse then the ruine of Kingdomes: You make him a *Turkish Con- wise*, b rather then a Preacher of the Gospel.

ambitious *Corab*, a very Devill changed in an Angell of light : & his arguments not onely to bee false, but Satanick illusions. Behold, this is the calmnesse of your examination, the meekenesse and moderation of your advertisement.

d 154. And for the light whereof hee speaks pag. 7. we desire him not to bee too confident, but

rather that he will remember that of the Apostle, that Satan sometimes changes himselfe into an Angell of light, and causes that to be revered as an illumination, which many times is but an illusion.

The greatest part of your professed vertue, we find to consist in a key-coldnes, and well nigh mute-silence, when the hottest, and most pungent arguments approach your skin. Heere it is indeed, where the meeknes of your spirit, and unwillingnesse to strive, doth most appeare, for you are ever sure, when any pressing reason is brought, either altogether to let it go, as if you were stone-deafe, or if you take courage to contradict, your answers are so evidently impertinent, or triviall, and weak, that we might doubt whether this your opposition were made in earnest, or meerly for fashion, unless we did see it in the conclusion offered unto the grave eie of the high Court of Parliament, before which no wise Man will adventure of purpose to trifle.

Wherein their meeknesse doth consist.

Who so mildoubts the equity of this our sharpe censure, let him be onely pleased to fight with his own eies both the writs, comparing part with part, and every Argument with its answer,

B

readily

readily after this labour hee will subscribe my Sentence: To facilitate the paines of any, who are desirous to undertake this travell, I am content to go before in the way.

To the Preface
nothing is answered at all.

The Authours Preface, though short, yet full of nervous considerations, it is your wisdom to passe by without one syllable of examination.

And to the first
principle nothing pertinent.

After the Preface, the Treatise it selfe begins with this proposition; All the lawfull offices of the Church are appointed by God in his holy word: This serves both for a Major to the first argument, and a Principle for all the ensuing discourse. The Authour proves his Principle by a number of cleere Scriptures, by many evident reasons deduced from Scripture, and diverse grounds of the most intelligent adversaries; what oppose you to all this? That the reader may not observe how you speake to the point, you cast up at the entry a quantity of dust, to marre his sight, you lay downe a Principle nothing pertinent to the purpose: You propone a number of questions, which come not neere the Proposition of your party, when at last you come to your answer, you will neither grant, nor deny, nor distinguish your adversaries Proposition, nor dare you oppose any thing to the manifold arguments whereupon it is builded, onely you fall in before the time, and out of the due place upon the Hypothese of Episcopacie, and by way of contrary argumentation, with some old Popish flourishes of words, you insinuate to the simple, rather

rather then prove to any intelligent minde, that your Episcopacie, as an Apostolike institution is to be embraced with a divine faith, no lesse then the Creed, or the most holy Scripture.

Your Principle is, That all would be carefull to keep the publike peace, as also, That no man for gain of things temporall, would lose eternall: Your Falcon flight is here so high, your springs so far away, your conduit pipes so crooked, that he must have a skilled eye who can perceive the ways, how you bring home your waters, for any use to the purpose in hand. Doe you thinke that these who petition the Parliament, for rooting out of Episcopacie, deserve to be noted with the mark of Troublers of the publike Peace? Surely your Modestie does not hinder you to glance at such a calumnious accusation of your Adversaries, which yet (as the whole Ile are now eye-witnesses) is the proper crime of your dearest friends: for who else, to keepe upon their heads their tottering Mitres, did draw the King, and all his Dominions, to the very brink of the late desperate danger.

Your impertinent principle concerns none but your selfe.

P. 2. That men be not in their consultations so misled either by some appearances of godlinesse, and faire colours of extraordinary zeale as thereby to hazard the disturbance of the common quiet.

The other halfe of your Principle, were very expedient to bee enlarged, and gravely applyed to these whom it concernes. You cannot bee ignorant who these men are, who these Yeeres past, upon no other grounds that can be conjectured, but only their own temporall advantages, and worldly feares, have betrayed the eternall truths of God. Who

these are, who so long have fate still, in a lethargick quietnesse, and yet cannot bee gotten awaked to break off their dumbe silence, when *Arminianisme*, and all the heads of the *Canterburian* Popery, from so many Pulpits and Presses, have been over-spreading the whole Land.

Your first
questions answered.

The questions which so severely you urge to be answered, needed not to have been at all proposed. Anent your first, suppose we grant that salvation may be obtained under Episcopacie, what then, will this inferre that Bishops necessarily must be retained, and that their rooting out is needlesse? All your friends confesse, that under the Pope, and Cardinals, salvation may be by all, and is by the most, obtained: Will you therefore conclude, that the ejection of the Pope, and Cardinals out of *England*, was a needlesse work?

(Vide Ladsf.
discours: c. 2.)

Your friends do so indeed, & And so your Episcopall principles force them, but I hope the Parliament, to whom you submit your Treatise, will be loth in haste by your perswasion to bring back the Pope, and Cardinals Authoritie.

How many good works your Bishops have forced men to omit, and how many evill to commit, search the Registers of the House of Commons, and you shall want no store.

Shall the Reformers be in great darknesse, and the Martyrs miserable, if in their days there was in the Church any thing, which they were not able to amend, or which came not in their minde to complain of? Did any Martyr of the Reformation

med

med Church ever die in the quarrell of Episcopacie, or Ceremonies? Did their persecutors require them to seale any of these things with their blood? Was it any disgrace to these Martyrs that Queen *Elizabeth* rectified many things in King *Edwards* Liturgie, and went beyond that Reformation which in their dayes was attained?

Your second questions are not unlike the first, Also your second. for their pertinencie. All the Reformed World is fully agreed to have Episcopacie overthrown, only some few of the English Church; for their own interest do oppose. There is as great an harmony among all in setting up of Presbyteries, and Synods, as in casting out the old rubbish of Bishops and their Courts; If some few of the English be scrupulous about the limits, bounds, and extent of the power of Synods, It is no marvell, Episcopall tyranny has bred, and fostered more Schismes in *England*, then have been heard of in all the Reformed Churches beside; If this fountain of Schisme were once well stopped, We make no question, but as in *Scotland*, *Holland*, *France*, *Switze*, *Geneva*, and many places in *Germany*, there is no discord, so like wayes in *England*, one or two well governed generall Assemblies would amicably put an end to all the questions that are, or need to be moved about the Discipline, or any thing else whatsoever.

What you enquire further, of the diuine right of Presbyterie, of the places of Scripture brought

brought to prove it, of the sense, and consequences of the Scriptures. In all reason you are obliged to heare with us great Patience avow that the Scriptturs we bring, do infer necessarily, and cleerly our Confusion, till you brought some materiall answer to the contrary.

Your last Question answered

The last of your Questions, is but a flash of your Rhetorick faculty of exaggeration, your self must make answer to it, for you do say that God discharges under pain of damnation all that is unlawfull, and that every thing is unlawfull which is against the Word of God: That Presbyters, by the Word of God, have the power of laying on the hands, and of using the keyes, you will shortly grant, that therefore an Episcopacie should be permitted, to spoile these Presbyters of the priviledges which God in his word has granted unto them, or to usurpe unto themselves, and devolve on their Officials, the Rites of the inferiour Clergie, you dare not deny to be a wrong which deserves amending.

The Authors principle left unbrauled.

At last you come to the purpose, the Authours Principle, but you finde it so hote, that you dare not stand long upon it.

You tell us first, that the Authours discourse upon this Principle is written with much art, and eloquence, for insinuation with the unwary Reader. Who pleaseth to read the writ it selfe, shall see, that all the art of the Authour is in a very plain discourse to couch, so briefly as is possible, a number of cleere and strong probations, for to con-

convince the mind of all attentive Readers.

Againe, you tell us that the Principle may be granted. Why do you mutter betwixt your teeth? speak out cleerly, and plainly, for if you grant it, your cause is lost, if you deny it, your next will be to answer the numerous arguments, where-with it is compassed, not any one whereof you are bold to try.

In the third place, that you may leave a posture for escaping, the Authors cleere and plaine principle, That no office is lawful in Gods house, which Christ has not appointed, you transforme in an other mold, to wit, That none may administer the Word or Sacraments, impose hands, or use the keyes, but such as Christ has appointed; When thus you have taken leave to corrupt, not the words only, but the matter of your adversaries very principle, Notwithstanding you see the Conclusion that flows from your owne proposition, to wit, that your high Commissioners, your Chancellours, and all the Rabble of your Officiall Courtiours doe meddle with Church censures contrary to Christs appointment. This you do not deny, but beare us in hand that these corruptions may be amended without noise, or scandal. It were good that your friends in the Convocation would prevent the honourable House of Commons, that at last they would offer of free accord to passe from these long defended oppressing Courts, before with greater noise and shame they be compelled to render to the Presbyterie those

Episcopall
Courts acknowledged to
be unlawfull

these Rites, whereof too long it has been disposed, by your Bishops fraud and force.

When you have broken in unseasonably upon the *Hypothes* of Episcopacie, how marvellously doe you shift, and extenuate the question? The authors principle did speak expressly, and soly, of a distinct office in the Church of God: you dare not say whether Episcopacie be any such thing or not, All the distinction betwixt a Bishop and a Presbyter that you speak of, is a higher, and lower degree, as it were of the same office: Your Brethren will give you small thanks for this extenuation; for you know they maintaine Episcopacie to be a true, and distinct office from the Priesthood, unto the which, beside a Superioritie of degree, the distinct faculty or power of Ordination, and Jurisdiction, essentially doth belong, where-with simple priests, *qua tales*, have naught at all to doe.

Beside, the Authors principle, and the probations thereof, conclude all that you here doe require, for they inferre the unlawfulnessse of any majoritie of one Church Officer over another, without Christs appointment; from so cleere texts of Scripture, and so sound grounds of uncontroverted Divinity, as you find not your selfe disposed to answer any one of them.

While as you require proof in that place, for all the other parts of our Discipline, you are unreasonable. When you have given satisfactorie answers to all that is brought in the head of Episcopacy,

scopacy, it will be then time, and no sooner, to proceed unto other Articles, which so long as Episcopacy stands, were needlesse to be spoken of.

In your contrary argumentations you undertake to prove a very strange conclusion, That the order of Bishops is no lesse Apostolicall, then the very Creed, and to be received with no lesse faith then the very Scriptures, yea, with much more; as it seems you import; for you equal the Scriptures and Bishops in this, that both are alike universall, and unquestioned traditions: but in this you seeme to give Bishops a surer ground then you grant to Scriptures, for the ground whereupon you here, and many of your fellowes elsewhere embrace the Scriptures, is sole Tradition, but the grounds whereupon you receive the order of Bishops, is not sole tradition; *but sundry passages of Scripture also as you allege.*

Your great words extolling Episcopacie are full of vanitie.

This your mighty Conclusion you prove not by any argument, but onely by a number of big words borrowed from the P pists, in this same and many more subjects. You tell us that many Scriptures are alleaged for Episcopacy, and that these Scriptures are expounded in your sense by all the Fathers, yea, by all Writers for fiftene hundred yeeres. I hope that your selfe will finde it reason that wee be permitted to take your great words for nought, but vaine ecchoes in the Aire, while you be pleased to produce at least some one Scripture, some one Father, some one Writer,

The question
of Episcopacie
discuss.

which here you have not done. Also while you would have us taking it on your naked word, that all times, all places, all persons are for Bishops, and that for such Bishops as you here expresslie describe, to whom alone it belongs to rule, as it is proper for the inferiour Presbyters to be ruled, suffer us to say that you are greatly mistaken, till wee have heard some one of your proofs. Your patience will here I hope be the greater, when you read in the subsequent writt for this our contradiction more Scriptures and Fathers then you in haste are like satisfactorily to answer. In that same short writt you will see all the Scriptures, and the most pregnant passages of antiquity which the best learned on your side are accustomed to produce, answered by the ancients themselves so cleerely, that while you give some evidence to the contrarie, Indifferent men will pronounce, that wee have but too good reason to avow Episcopacie as your selfe in the same place describes it, to be a plant which God never set in his garden, to bee a meere stranger to the ancient Church for some hundred yeeres, and ever while the Pope had usurped mainly by the help of his Episcopall jurisdiction, many Antichristian priviledges.

Your consequences, besides the palpable error of your Antecedent, are weake, vitious, and inconsequent, though your Episcopacie be an Antichristian error, yet it will not follow that all people who are subject to it must be condemned.

demned as Antichristian, and false worshipers of God; for you know that one fault and one quality is not sufficient to put on the subject an absolute denomination. What you adde of the fountaine and originall of Presbyteries, it shews, if not your ignorance, yet your great forgetfulness, not onely what *Cyprian*, and other of the ancients have written of the Presbyteries in their times, but also what your selfe within a few pages does write of Presbyteries which you could admit, though with an Episcopall Moderator.

This is the matter of your first six pages, upon the Authours Principle; when you come to his Arguments, your Answeres are shorter, but nothing better. The first Argument, That these places of Scripture, which of purpose, and most punctually set downe the offices of Gods house, especiallie the *Acts* of the Apostles, and the Epistles to *Timothy* and *Titus*, speak not at all of your Bishops. You first deny the Argument, albeit in your deniall you are so rationally, as neither to give any reason for what you say, nor to answer any of the proofes whereby the Author confirmed his assertion, Then you deny the ground whereupon the argument is builded, The Principle which before in the proper place you durst not deny; but rather did insinuate your granting of it; however the Authours Probation of that Principle stands as yet untouched.

To the Authors first argument the answer is Popish and nought.

While you tell us here that Tradition is a sufficient ground for Episcopacie though Scrip-
 C 2 ture

ture were lacking; you but joine with your Brethren the Canterburians, who upon this ground presse upon us already their Altars, Crosses, Images, the primacie of the Pope, and much more, and shew their minde by this doore to let in upon us the whole flood of Antichristian abominations, when they find their season, especially as your self here does professe, any matter of practice, of discipline, of government. This your popish error of tradition is a very generall, and catholike one, which shakes not one or two but all the ground-stones of Protestant reformations.

The second
you answered
by a nonsense
and childish
toy.

The Authours second Argument is, That no inferiour officer in the new testament, carries the name of any superiour; but so it is that a Presbyter every where carries the name of a Bishop; Therefore a Presbyter is not an inferiour officer to a Bishop. What here you bring, is so far from the shew of any answer, that it is like you have not conceived the drift of the Argument, only the non sense of your reply is compensated with your extraordinary quicknesse, to take your adversarie twice in his own argument, in his owne net, first you will put him to a *non plus* by an Interrogatory, where then are ruling Elders by their names distinguished? you have read I believe the 1. *Timothy* 3. 17. there you may see ruling Elders, by their name, and surname, cleerly distinguished from Preachers of the word; you know also that there are a number of passages of
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the Fathers for these ruling Elders in the booke of *Gersambucerus*, which the boldest of your party for all their big words and exclamations in the cares of silly people, durst never yet after twenty two yeeres advisement so much as offer to answer.

Thereafter you triumph as if you had drawn from your Adversaries own pen, by an ocular demonstration, the full proof of your whole conclusion. The superiority of a Bishop to a Presbyter by divine right, because forsooth the author says, That Bishop and Pastor which are all one, are made by the Apostle superiour to a Presbyter. Wee did not believe that any man of the least acquaintance with these controversies, had beene ignorant of that common, and triviall homonymie of the word Presbyter, and Elder, sometimes taken for a preaching Elder, sometimes for a ruling Elder, and sometimes for both. The Author with the Scriptures makes, a Pastor, a Bishop, a preaching elder, to be altogether one, and in nothing to differ, but as three synonymous names of one, and the same officer, which by divine right is indeed superiour to a ruling Elder, or Presbyter, this no man ever did question, but no way superiour to a preaching Elder, of whom alone is all the present question.

The Authors third and fourth Argument confirmed strongly by a number of pregnant Scriptures, are all utterly mispent, and not one word of answer made to either of them.

To the third and fourth argument no syllable of answer appears.

His



The fifth is in
shew granted.

His fifth Argument, That by Christs institution & the constant practice of the Apostles, the power of ordination, and jurisdiction, is never committed to one Bishop, but ever to a number of Preachers and others, as is cleared, by a multitude of manifest Scriptures. This you cannot deny, yet your heart will not permit you freely to grant it. You are content that in ordination, and jurisdiction, Bishops should be assisted by Presbyters, but the argument infers much more, to wit that your Bishops in usurping to themselves the power of jurisdiction, & transferring of it to their carnal courts, that their assuming by vertue of their office the power of ordination, though for the form they admit some Presbyters to be their assistants in giving of orders, that both these faculties which make not the abuse but the two main limbs, and integrall parts of the office it selfe, are wicked practices against Christs ordinance, not to be reformed, but presently abolished, with a great remorse, that with a high hand for so long a time these tyrannous usurpations have bin maintained.

The sixth is absurdly answered.

The sixth Argument was from the 22. *Luke* 25. where Christ forbids all Pastors to accept any Majority or preheminance over their brethren, This the Author proves from Scripture, Reason, and Antiquitie, to evert the office of Bishops. All that you answer is that this place does not forbid the Apostles to accept any degree of Honour above their brethren wherein they may govern them for their profit, It follows then that by this place Bishops are not hindered to assume

sume as great authority over the Church as the greatest Emperours ever had over the bodies, or Christ himselfe as you confesse here over the soules of men.

Having evinced the unlawfulnessse of Episcopacie it selfe by the former Arguments, nothing enervate by all your Opposition, in the rest of the treatise the Author reasons against the lawfulnessse of the least degrees, and best limitations of that evill, his first argument is well confirmed with Scripture, and reason, you answered but to one piece, casting by the first, and strongest parts of it, to wit, all parts, all degrees, all meanes, all appearances of the discharged evill, you had good reason to cut off all these portions from the Argument, for you saw that your distinction was not applicable to these, for you will be loath to deny that Episcopacie, howsoever limitate, is some degree, some part, some mean, some appearance, not by accident, but of its own nature, of that Episcopacie which now stands in *England*.

The Authors first reason against all limitation of Episcopacie is but slighted.

The part of the Argument which you take in hand is not sufficiently answered, for you clear your distinction with no more then your own simple assertion, That limited Episcopacie is not in it selfe, but alone by Satans malice, either a cause, or a beginning, or a provocation to Episcopacie as now it stands, Surely that effect which has followed limited Episcopacie, in all places where ever it has dwelt, may not well be denied.

to

to be naturall unto it, however you dare not apply your distinction, for it will sound harshlie in the eares of your Neighbours, that limited Episcopacie should be a beginning, & a provocation, by the malice and craft of the Devill, of that Episcopacie which now in *Rome* and *England* has place.

The second is
unwittingly
granted

The Author in the next place by cleer Scriptures does prove, That the reformation of Episcopacie must be taken, not from the times of the posterioir Fathers, but from the beginning, the dayes of Christ, and the Apostles; your answer is short, but how good, your selfe be judge. You grant the Argument in all things which have a divine patterne; but that Presbyteriall Government is such, you deny: you remember that the question here is alone of Episcopacie, what say you of its patterne? if its patterne be not divine you have lost your labour, If it bee divine, then according to your selfe it must bee conformed to the first, and Apostolicall times. As for Presbyteriall Government which placeth the power of Ordination and Jurisdiction, never in one, but in a multitude of Presbyters, that the patterne thereof is Scripturall, and divine, your selfe before durst not contradict.

While you make it the Authors tenet, that all the fathers, and all Christians, in all ages throughout the world, have agreed to bring forth Antichrist, wee acknowledg a tract of your professed modestie, for the furthest the Author sayes
is

is that many of the fathers did unwittingly bring forth the Antichrist, and that the lights of the Protestant Churches, at, and since the reformation, have discovered many secrets concerning the Antichrist, which were not knowne in former ages; that you have not faith to believe this, Wee doe not marvail, for this is one of the heads among many more, wherein you of the faction, long ago have made Apostacie from the *English*, and all the reformed Churches; So far are your brethren from denying the Popes Antichristianisme, that they avow his holinesse this day to be a true and lawfull Bishop, the first Patriarch of the Christian world, from whose See of *Rome* the *English* derive their succession, and to whom in reason all Bishops where ever they live, ought subjection, and canonically obedience.

In the third place the Author casts together a number of grave considerations against all degrees of Episcopacie, almost in every sentence is couched a pithy Argument. In your answers you are in such haste, that you cast all behind your Back, you ascribe to him that he did not write, that Popery and Prelacy are inseparable; This your own conceit you refuse, but of all your partie hath said, you take notice of nothing, save one word, that Prelacie is a step to Poperie; Sundry reasons are brought by the Author to prove this, all which you misken, only you argue to the contrary, that the suppressing of Episcopacie is the way for supporting of Popery

The third also
but slighted.

and introducing Anarchie. Upon this last you run out in a large discourse, for this is the field wherein you of the faction are wont to expatiate with greatest delight.

All Papists ad-
vancers of E-
piscopacie.

You prove your first point by a cleer mistake, distinguish the Accident from the Subject, Episcopacie from Bishops, you will finde that neither the Councell of *Trent*, nor any Popish Divine are for suppressing of Episcopacie; This office to the uttermost of their power they all uphold, neither have you or any of your brethren any one argument for that office, which is not borrowed from them: It is true that the most of the Papalines doe suppress other Bishops, to make great their Pope, but the meanes whereby they put under the Popes feet both Bishops, Fryers, and all, both Clergie, and Laity, is chiefly this unhappie instrument of Episcopacie, which in the Popes person they advance to the highest degree of its extension, and this is nothing lesse then true Antichristianisme. If you have read *Padre Paulo's* History of that Councel you name, you must subscribe what I have said.

The putting
downe of the
Bishops would
bring to an
end the pre-
sent confu-
sions and
schismes.

That from the removall of Episcopacie, confusion and anarchie does follow, you would have the Divines of *New England* to prove by the Authors principles. The manifold conclusions which you ascribe to these Divines, whether they will own them or not, themselves doe know, with their tenets I am not well acquainted, onely it seemes nothing marvelous, if Episcopall cruelty banish-

banishing them to the Wildernesse of a new World, should have driven them to greater extravagancies then any you name, but were they once freed of all feare of that monster Episcopacie, and brought back to their Countrey, where in libertie and peace they might enjoy in a nationall assembly, the benefit of a leasurely conference with their brethren, wee make little doubt of their acquiescing to the government of all the rest of the Reformed Churches.

As for these grounds, you make the Author lay for them, you are no more happie here then in the rest of your writ, For this is your Syllogism. Whatsoever God has not established in his Church, is unlawful, but God has not established that some pastors should be over others, therefore this is unlawfull: What a poore caption is in your *minor* in the word *Some* taken for one only, or for more, for one Bishop, or for more Pastors, & Elders conveened in a Synod or Presbytery? That any one should rule over the rest, the Author has proved it to bee against the ordinance of God, That a Presbytery and Synod of many should be over every one particular person, when ever it shall be challenged, it may be easily proved to be according to holy Scripture and all good reason.

What you subjoine about the State of the question, though it be not very tymous in the end of your dispute, yet wee shall consider

You must confess the oppression and impudence of the Bishops.

it since you so request. You say that the state of the question is not whether a Bishop in the Primitive times had a Presbyterie under him, This you dare not deny unto us, for you know too well, and all that have looked upon any of the Ancients, must confesse that a Bishop without a Presbyterie was a strange Monster in the primitive times, and a plain ~~monstrous~~ not to be found in many hundred yeeres in the Christian World. But withall you may not deny the impudent oppression of your Bishops in *England*. Their oppression in that (as they have learned alone from Popish Bishops in the late most corrupt times) they have abolished the ancient Presbyteries. It is true that some of them now, when they are like to be compelled to live a little in order, begin to shew their contentment to have set up again in all the Kingdome these Presbyteries, but who of them all before this time were ever heard to speake one word of restoring the Church to the use of Presbyteriall government, which now they dare not deny to be her due by right both divine and also Ecclesiastick, in all the ancient times of any puntic. Their impudence that hitherto they have had faces and browes to beare the King and State in hand, that their Episcopall Government without Presbyteries was according to the Practice of the ancient Church, that Antiquity, Universality, and what not, was for them, when yet the least twitch of triall must extort from them a cleere confession, That the chief sinews of that government which was universal

versall in the ancient Church, was seated in the body of Presbyteries, the very name whereof till the sitting down of this Parliament all of you did abhorre, *cane pejus, et angue*. If there remain any drop of ingenuous blood, you would proclaim openly, and no more mutter within your teeth, that your late injurious error, and without further delay your selfe be the first, and most earnest Solicitor of the Parliament, for the re-erection in all the Kingdome of these Presbyteries, which now at last you confesse were universally in use in all the purer times of antiquity.

As for that which you desire to bee the State of the question, whether ever there was a Presbytery without a Bishop over it, you will I hope bee content after the fashion of reasonable men to speake of things not of names, you will make no question with us about the name of Bishops, which wee never deny to be frequent, both in Scripture, and antiquity, But the thing signified by this name, An officer, as all your partie describes him, who in his Diocesse hath the power of Ordination, and Jurisdiction, by vertue of his office, This is the subject of all our question. You affirme that in the ancient times Bishops in this Sense were set over Presbyteries, Wee do deny. We should be glad to see your Affirmation proved, that ever there was in the Church of God any such Bishops before the Pope had brought his Bishoprick to the Cope-stone of Antichristianisme; Our negative wee have laboured to prove

English Episcopacie is a late corruption, a meere stranger to the ancient Church.

prove in the following treatise, by more passages of antiquity then you will have leasure in haste to answer.

As for the Bishops of the ancient Church which agree with yours onely in the naked name, but in the essentiall parts of the office doe differ as much as the Duke of *Venice* this day from the Duke of *Muscovie*, as the Emperours of *Rome* in the dayes of *Seneca* from the old *Imperatores* in the time of the Common-wealth: The question about them will bee whether their right in these ancient times was divine, or human, whether they stood by Apostolick tradition, or alone by Ecclesiasticall constitution established at the Churches pleasure, and so by her free will removable. You will be a better disputer then any of your side who yet have appeared if you can make good the first, yea that you can prove the second to have been universal, we do not believe. If every Church would search their originall rights, as they of *Scotland* have done their own, readily as these have found their Church in the most ancient times governed by Presbyters without any bishops at all, so much as in name, for some hundred years, so many other nationall Churches might finde the same upon the like diligence of tryall, however when it comes to the exactest search, it will appeare that Episcopacie was at most but an humane Ecclesiastick constitution, neither more ancient, more universal, nor received upon any better grounds then the

the Primacie of the Patriarch of *Rome*, then the manifold fraternities of the Monkes, Fryers, and Nunn-s, These, though according to your friends assertion, so anciently, so universally, so piously established, that all the reformed, and *England* among the rest, are much to be blamed both for their first rashnesse to reject, and there too long lingering since to restore them, yet as *England* did never repent the casting out of the former, according to the example of her sisters abroad, so now wee believe, if shee may be pleased to follow the same example in casting out the other shee shall have as little cause of sorrow.

The Author did shew at length the vanity of their expectation who deceive themselves with hopes to get Bishops kept in order by the bonds of any imaginable limitations: for the demonstration hereof, he sets downe the caveats, whereby the *Scottish* Kirke and Kingdome did bind their Bishops, then which *England* can not invent harder this day for theirs. The knot cannot be faster tied. The *Scots* had their Bishops consent, subscription, and solemn oath, The King in person in the generall Assembly did ratifie the bargain, numbers of Parliaments did establish the liberties of Presbyteries. Sundry reasons the Authour brings to cleer that *England* is not able at this time to employ such meanes to keepe their Bishops low, as *Scotland* then did use, your answer to all is compendious: you say that all your adversaries arguments are weake, but how
No caveats are able to keepe Bishops long in order.
your

your saying may be proved, you take not time to tell us.

Presbyteriall
government a
heavier ham-
mer to schisme
then Episco-
pall.

The Author in the end of his writ makes answer to a number of the common jargous of Prelaticall men, especially that of Schisme in the Church, and danger to the State, which by the removall of Episcopacie, they take upon them to prophesie, will certainly fall out: To both these Objections hee gives a number of very satisfactory and grave replies. In your answer you misken well neere them all, These few you picke out are cast in a strange confusion here and there in your Papers.

Against his replies to the first objection of Schisme, you rejoinder that the divisions of *New England* are witnesses of these Schismes which proceed from the want of Episcopacie: you do well to speake to us of men in an other World, with whose estate we are not acquainted, but can you say that there are half so many Schismes in *New England* where Bishops are not, as we see in *Old England* where Bishops are in their full Strength. Speak of the things we know, Behold the Churches of *Europe*, from whence Bishops are banished, *Scotland*, *France*, *Holland*, *Swine*, *Geneva*, &c. Did you ever heare of any either Schisme or Heresie, in these places, except when Presbyteriall government was suppressed: did that discipline any sooner get leave to employ its native strength, but in a short time it made the Countries where it dwelt free of all these evils

It

It is made evident in the next place, that the keeping of Episcopacie on foot any longer, in all probability will fill the Church of *England* with many pitifull divisions, both amongst themselves at home, and from all their Neighbours abroad; concerning the reformed Churches over sea you answer, that in time bigon you have kept good correspondence with them, notwithstanding of all the difference in discipline; but truly the correspondence you speake of is to be ascribed much rather to the patience and long suffering of your good Neighbours, then to any well deserving of your Bishops: for their doctrine in the point of Episcopacie, is cleerly Schismaticall, as you may see in the *Pedagogick*, and Master *Likes* Letter of *Andrews* to *Muleine*, and in other of your Prelaticall writs, where your men with the Papists, by all the arguments they can invent, do presse the Reformed Churches to embrace their Episcopacie as an Apostolike institution, the want whereof puts them from the very being of a Church, & makes the calling of their Preachers to be unlawfull, without any right. This wound, I grant your Bishops, when they have given it, go about incontinent to cure, but in vaine, for if their ground of Episcopacies divine right hold, it is not possible to defend the calling of these Ministers who refuse Episcopall Ordination.

While here you prefer for number, and equall both for learning and pietie, the *Lutheran* Churches to all the rest of the Reformed, we doe not marvell, since you contemne them both so farre,

If Bishops
stand schisme
in England
must increase.

that when they are joined together, being compared with the *Roman* Church, and the *Grecian* which follows the *Roman* in the most of her errors and Idolatries, to be but a few persons in the West of *Europe*, not comparable with all the Christians, as you speake *Pag. 12.* upon the face of the earth.

You professe at last, it is a small thing to you, to differ from all the Reformed, when you joine with the ancient Kirke in the first three hundred Yeeres; we have shewn before the vanitie of this Language, for in Episcopall Government, you differ little lesse from the ancient Kirke, then from the Reformed, of whom yee were speaking, for the ancient Presbyterie is a stranger to your Land, and your Episcopacie would be as great a stranger in any Christian Kirke, for the first five hundred Yeeres, as the drink of *Muscovia* would be this day in *Venice*, or the Empire of *Tiberius* in *Rome*, in the days of *Cato* the elder.

The Authour named the jealousies that would be inavoidable betwixt the two Kirks of *England* and *Scotland*, if Episcopacie, which the one, with the King, and all the Worlds consent hath cast downe, should by the other bee kept on foot; upon this passage you fall once and again, at the first time, that you may have a larger scope for a tract of your modestie, you draw a passage from another farre distant place of the Authours writ, where hee sayes no more, but that vices contrarie to pietie, righteousness, and sobrietie, where they doe reign, are certaine fore-runners

runners and causes of many calamities, judgments, and changes of States, Kingdomes, and Families. This you cut out from its own place, and joine with the fore-named sentence, that from both you may make out your verie modest conclusion, that your author, more like a *Turkish Darvise*, then a Minister of the Gospel, does threaten to overthrow Bishops, by the bloudie Sword, by the change of States, Families, and Kingdomes, and that not the author alone, but also all the Presbyterians, yea, the Presbyteriall government it self, is guiltie of persecuting the persons, and tyrannously pressing the souls of men, no lesse then the papists, if this be your stile when your mood is calme, how crabbed must your dialect be when you are commoved?

When in your roving you fall the second time upon this same point, you answer somewhat more pertinently then is your custome, That you trust the *Scots* will count it as unreasonable to have their discipline pressed upon the *English*, as they did esteem it, to have the *English* pressed upon them; but I pray you, what if the *Scots* should leave here their own way, and follow your example, might any of you in reason complaine of such a retaliation? Did ever your Bishops give over to force upon the *Scots* the *English* Government with all their might, till the whole Isle was in armes, and in the midst of a dangerous war? Left they ever their designe, till God, the King, and the Parliament, made them unable for a fur-

ther prosecution thereof. It is like that the *Scots* will be loth to follow that your example; Yet certainly, they have all the reason of the World to perswade with all their power, their Brethren of *England* to joine with them, and all the Reformed everie where, to batter downe that unhappie Episcopacie, without any resting, till the greatest Bishop, the Antichrist himself, from whom the Prelates of *England* confesse they draw the line of their pedigree be overthrowne, and quite abolished.

If in this no lesse noble then necessary enterprise the English will bee lacking to themselves, in this season of so golden an occasion, the Scottish cannot faile to register for the posterity a Protestation of their great and too well grounded feares, that Episcopacie in *England* may well change the habit, but never the nature, that as it has beene ever since the Reformation a bitter fountain of almost all the troubles that hath vexed the Scottish Kirk, so it shall remain like it self a Spring of future woes to the Churches of the whole Isle.

The domestike divisions which are like to encrease amongst the Subjects of *England*; if that root wee speak of be not drawne up, and cast over Sea towards *Rome* whence it came, the author expresseth them cleerely; All that you answer is a salt gybe, it is truly strange if any should make question that as to this day many of the most Godly in *England* who have been far from
resisting

resisting authority in any thing, yet could never follow the Doctrine of the Bishops so far, as with them to believe that the sentence of authority, whether Civill or Ecclesiasticke, was a sufficient argument to perswade their conscience that Bishops were a holy ordinance, so hereafter that many more who walk most carefully according to the rule of Gods law, will refuse to submit their hearts to the government of Bishops, though after the losse of their cares, their Heads should be chopped off from their shoulders.

The Authour in his Answer to the second ordinarie Objection, anent the danger of change, propones a number of very wise considerations, whereby he makes it evident, that presbyteriall Government will much better accord with the estate of *England*, then Episcopall; all these you passe by in your answer, only you snatch at a word or two, in some few of them. The Author upon presupposition of his first principle, that no Office might be permitted in the House of God, without his own appointment, inferreth, that as a man would be loth to suffer any of his servants to place in his house Governours beside his own knowledge: so that Christ will not be content when any does erect in his Church, Bishops to be guides, which hee did never ordain.

No hazard to the State in changing the present government of the Church.

You touch not the point while yee tell us, that a Wiseman would never permit a Democratic to be erected in his Family, and so that none would

would set up a Presbyterie in the Church ; a Presbyterie is not a Democracie , but be what ever it may, the reason here proceeds alone from the authoritie of a Master , to plant in his owne house what Government he will, without libertie for servants to dispute the qualitie thereof.

You snatch at some few of the Authours words, but let passe without answer, the most of his matter.

In the current of his Discourse, amongst other interrogations , the authour did question, if in a whole Synod there was none meet to presede, but only one perpetually : For it is well known that in every dioces there is a number much meetter for any good service then the Bishop. Of this harmlesse question you make a great quarrell, and compare the authour to *Cora*, your selfe to *Aaron*, and his interrogation to the rebellious speeches of that wicked man, *Numb. 16.*

When the whole has sufficiently overthrowne all the matter of Episcopacie , whether absolute or limitate, hee bringeth sundry arguments, why the verie name of a Bishop would not be retained , but you are not pleased to take notice of any one of them.

In the last two pages, verie cleerlie by divers evidences, he declareth the great and rare opportunitie which God hath put in the hand of this present Parliament to remove the whole root of Episcopacie, with as great ease, as to cut off its branches, all this you misken, only to give us a further taste of the temper of your modest Spirit, you insinuate, *Pag. 14.* that the greatest opportunitie you can remark in this season, is for men
by

by fraud and force to worke out their owne ends.

When you have done with the authour, you turn your selfe to two other sorts of men, first to these who presse Presbyterian Discipline upon a meere humane right; who these are I doe not know, if any such be, it seems they are more unconsiderate then your verie self, and many others of the Prelaticall faction, who dare not now deny, what ever before was their language, the divine right of the Presbyterie, that the principall members thereof, the preaching Presbyters, are invested by God with the power of Ordination, and Jurisdiction, though the Bishops of England, ever since the Reformation, have spoiled them of their due, and kept them in slavery, as much altogether if not more, as the *Romish* Bishops doe their inferiour slaves of the Clergie this day.

The right of Presbyteries is divine, not humane only.

The two considerations you bring to beare off these men are both impertinent, The first was pressed with much more acuracie and eloquence, then you, or any of your partie can use, by *Morre* the Chancelor, and the Cardinall of *Rochester*, in the dayes of *Henrie* the eighth; it was the ordinarie and passionate declamation of these men, that the Popes authoritie was ever revered in England, since it was Christian, That for many ages it had been confirmed, by numbers of Parliaments, That Abbots and Priors were a considerable part of the Parliament; at least four times

Your plea for keeping up of Bishops, is the very same which the Papists used against King *Henry* the Eighth, for the upholding of the Pope and Monks.

times more then Bishops, That Monkes, Fryers, and Nuns had been established in all times, in all places, That the casting out of these would be a change exceeding dangerous for the State, That the keeping of the things with the removall of the abuses would be a reformation satisfactory to all reasonable complainers. This here is your most specious plea answered long agoe by the actions of King *Henry*, King *Edward*, Queene *Elizabeth*, to use now any verball reply were but superfluous.

What you speake of the great learning of your Bishops, suppose it to be true, yet you are exceedingly prejudicate, if you see not as much if not more of that quality in far mo of the English Divines who never were Bishops, these few whose eminencies hath kythed in the episcopall charge might have advanced further, as themselves will confesse, both in learning and pietie, if they never had beene burthened with Episcopall distractions.

Your gloriation of the honour done by strangers to your Divines wee doe not envie, only we conceive you mistaken, when you apply the respects done to the fame of the Church of *England* unto the persons of the Bishops, let bee to their Episcopacie, what ever respect that gracious Kirk has gotten from any stranger, we believe it might have been multiplied if their Bishops had long ago bin abolished, for they & their tail hath beene allways the onely subject of feare and restraint

strait of the full and plenary affections of for-
 reigne Churches towards their Sister of Eng-
 land. To fall out upon that Common place of
 changes in Church or State, it doth not well be-
 come you, since both your selfe, and all these of
 your Prelates, who would be conceived to have
 any sponke, either of pietie, wisdome, or mode-
 ration, doe willingly consent to the far greatest
 part of the change, whereby you would affright
 the State at this time; for your selfe along all this
 Treatise, and the prime of your Prelates, in
 the draughts of Government that come from
 their hands, seem to acknowledge the necessitie
 of erecting Presbyteries over all the Land, and
 pulling at last from the Bishops, the power of
 Ordination and Jurisdiction, which too long
 they have unjustly possessed, that therewith the
 Presbyteries and Synods may bee invested, to
 whom by Divine Right they grant it belongs.
 Further, the putting downe of the Chancel-
 lour and Officiall Courts as meerly abusive, the
 removing also of all the Clergy from Secular
 employments, and so from the House of Parlia-
 ment. What more is petitioned, will not intro-
 duce any farther change, either of custome or
 Laws, that is considerable; while therefore your
 selfe doe offer to begin, or at least to goe on with
 the far greatest part of the change, you ought not
 to be heard in opposing some farther Reformati-
 on then you can agree to upon the pretended dan-
 ger of alteration.

Your selves
 are forc'd to a-
 gree unto all
 the considera-
 ble changes
 that are requi-
 site.

The world has
had too long
and too heauie
experience of
the ungracious
fruits of Epi-
scopacie.

Your other consideration is lesse pertinent to the purpose, but more injurious to your professed modesty, your prudence here is not ruled by reason, while you advise the holding out of the required discipline for some yeers, till by experience you have seene the fruits of it amongst your neighbours; is not the experience of twice forty yeeeres and above, which many places have felt both of the Presbyteriall and Episcopall discipline, more then sufficient: in all the reformed Churches wee see powred out upon the Presbytery by the hand of God, the first author of it, plentifull blessings, Wee see Episcopacie cursed in every soile it commeth with very bad consequences, in the Romish Churches this government is the powerfull instrument of Satan to bar out the light of the Gospel, in *England* and *Scotland* wee have seene grow upon it the Aples of strife, superstition, pride, and many other evils, till of late it did become the horse, whereupon came poasting to the whole Isle, Arminianisme, Popery, and a bloody warre for the hazard of the lives, estates, liberties, and all that was dear to any man, if the miraculous hand of God had not cast the Horse & his rider in the ditch of his vengeance; those that would wait any longer to get any further experience of the fruits of Episcopacie may in justice meete with the mischiefs which ordinarily fall upon them who tempt the Almighty.

What you speake of the unquietnesse of the Church

Church of *Scotland* in the time of the Presbyterian discipline, it is far beyond the truth, never Church more quiet and free from inward divisions then that of *Scotland*, from the beginning to this houre, except so far as this unhappie instrument of Episcopacie did creat them trouble.

Your boasting of so great Pietie and vertue of those plants who have grown under the shadow of your government needes not any answer.

Comparisons are odious, where *England* had ever one gracious Plant, wee wish it had beene multiplied to a 1000, yet wee must be permitted to think that the goodnesse which has appeared in any member of the English Church has flowed from other fountains then that dry one of Episcopacie, what grace it hath been the instrument of, to those who have beene nearest to its influence, what vertues are most conspicuous in their families, their Cathedralls, their Chaptors, their Courts, the World knowes, If you were so wise as you pretend, you would have beene silent at this time of Episcopall fruits; read over the thousands of petitions that are presented already to the eyes of this very Parliament against Bishops, and Preachers, their greatest favourites, you dare not say, if all the crimes that ever were known, let be presented to any judicatory, of all the presbyterian Preachers this hundred yeeres were put to gether, that either in number or quality they come neere to the black roule

which the registers of this own yeere will transmit to the eares of after ages, of the gracious effects of that your noble plant. Who so will take pains to compare the crimes presented to the Parliaments in the dayes of *Henry* the Eighth, against the Fryers, Monks, and Nunnes of those times, for which their whole orders were for ever banished the land, with these which now are delated of the Bishops and their faction, Wee believe that the former shall be found not so important for the razing of the Abbacies, as the latter doe require the pulling up by the roote of that old rotten tree of whose fruits you are here boasting.

Your reproof
of these crying
abominations
whereof you
confesse
the Prelats
to be guilty is
both cold and
short.

The other kind of men you admonish are a multitude of your brethren in the Prelaticall faction, who you say are too obstinate in retaining what ever hath beene established; your advertisement to them is calme, modest, & short enough, it is but in some few particulars (and that with the clause of a perhaps) wherein the generall and constant clamour against them, you confesse, is justifiable and ought to bee heard. How faintly and coldly touch you upon these evils which your conscience doth know to be crying abominations, and to have beene long committed with an high hand: you name but too few; their abolishing of the fourth Command: of the Morall Law, their turning of all the pietie of the Gospel, into a number of Legall, and Popish Ceremonies, their contempt of Souls for the love of money

money, in a world of Pluralists, and Non-Residents, their mixing of Heaven and Earth, Christ and the World, in joyning to the burthen of their spirituall charge, the load of all the temporall offices which by any means they can attain, they teach, that the Bishop is the only proper Pastor of his whole Diocesse, to whom alone the immediate and most proper care of all the souls in that great flock doth belong, and yet as if it were not enough to charge one poore man with the cure of some five or six hundred thousand persons, yea of some forty or fifty hundred thousand, for readily the diocesse of *Lincolne* will exceed the first number, and that of *London* the second, as if all these brought not burthen enough to the shoulders of one man, The weight of the great Seal and of the white staff, the greatest temporall offices in the Kingdome, must be joyned thereto, that the censure of the Church should be rest, against all Law Divine, and humane, out of the hands of Preachers, & cast on the rabble of your Laick Canonists, that they by their Courts may make havock of the goods and persons of the whole Nation, In all these you doe well to confesse your sinne in fighting against the voice of God, in your impudent outfacing, and obstinate resisting the cleere light of all reason; here it was indeed where your pen would have beene a little more pungent, for you know, you have to do with an hard hearted generation of men, who minde reformation in nothing if they bee not compel-

No Prelate
can be excused
of great guilti-
nesse.

compelled, as every pin of their Tabernacle, and the whole frame of their government, is brought from the Mountains of *Rome*, so that principall maxime of Popish policie, that the Church must not be conceived by People ever to have erred, is the chiefe square, and great rule, according to the which hetherto they have ruled all their administrations, to think of a reformation in any thing were to give ground to the adversaries, were the beginning of a declination, they see a deep precipice before them, if once they bee put to a mooving they know not where the rest and period of their discent may be, so by all meanes, the present station must bee kept without the yielding willingly of one foot of ground. Have not these spirituall Lords sitten already above 4. moneths in the convocation and Parliament: have any of them to this day made the least motion to stop the course of those heresies and Idolatries which to their certain knowledg have bin these yeers past like a gangrene, like a pest, like a fire poison infecting souls over all the Land? Should any reasonable men ever more take notice of any their motions? can ever any faithfulnessse be expected from them who so manifestly have betrayed the trust which the King and the Country did comit to them, of their religion, and souls: no thanks to them, that *Canterbury* long etc now had not so firmly rooted Arminianisme and Popery in the Church, with a tyrannous oppression in the state, as we and our posteritie had never

ver beene able in any after age to have gotten it amended. It is easie to discern what spirit hee is, who moves men to be clamorously contentious, when the question commeth to any matter of their own dignitie, their own rents, their own ceremonious toys, but to be dumbe like fish, when before their eyes, the doctrine, the worship, the Saints of God, are most miserably trampled under the foule feet of most insolent men: Those of the Prelats who count themselves most orthodox, and innocent, cannot be excused of these crimes, which by their connivence they did foster, and well neere as much promote by their suffering, as the other who were esteemed more guiltie by their doings, who so will be pleased to make an accurate search by what meanes the Prince of darknesse did most enable the one, I mean the *Canterburian* Prelats, to be so active and successfull in their evill designe, and by what means the other who still in private did professe their disaffection from these ways, were subdued to be so passive and silent, when error, superstition, and oppression, in the Church were advancing with such speed before their face, Episcopacie will be found the instrument which closed the mouth, and tied the hands of the one from speaking or doing those things which the honour of God, and welfare of the Church, then so deeply wounded, did require, but opened the mouth, and strengthened the hand of the other, for saying, and doing what ever they found conduceable

The World
upon good
grounds; ex-
pects from this
Parliament,
the abolition
of Episcopacie:

duceable for their mischievous ends. How happy and glorious a work would it be for this gracious Parliament, to adde as a Crown and Coape-stone to all the blessings which the Church and State hath felt already, and yet expects from their hands, the breaking in pieces of this unhappy instrument, which in the hands of evil men is a very sharp sword, and firebrand, for executing of all their furious follies, and in the hand of good men becometh a bond of brasse or steel, for binding them up from those good words and works, which the World would certainly have expected from them, if they had beene free of such slavish fetters?

If it might bee the will of God to move the minds of the House of Commons, to behold the teares, the sighes, the prayers, which for many yeeres numbers of godly souls have been pouring out before God and men, from their hea-vie sense of the cruell oppression, spirituall and temporall, of the hierarchie, to read with a compassionate eye the supplications, which from the hands and hearts of many thousands, in all the corners of the Kingdome, are come already, and daily encrease against that root of all their woe: to looke vpon the respectfull faces of all the Reformed Churches who at this instant of time with more passionate desires, with a greater measure of hope then ever before, are greedily gazing to behold, if now at last, that great stumbling block and sole impediment of a full con-formitie

formitie amongst all the gracious Sisters can be gotten removed, and cast into the Sea. But above all, to blenke up and fix their thoughts upon that great God, who but just now, here saved them all from so horrible a danger, and in the midst of despaire, has lifted up to them an ensigne of the fairest hopes; Unto that God, who daily walks in the midst of these Honourable Houses, which he alone has both assembled and kept thus long together above the thoughts of all men, whether friends or foes, expecting by way of thankfulness from those who desire to bee counted faithfull servants, either to him or their Countrey, a full resolution to govern themselves in the affaires of his House, especially this great one which so neerly concerns his honour, by his sole pleasure, without any regard of worldly midses, or base ends, which may draw them away one haires breadth from his Majesties direction: If it may be the good pleasure of the Lord to settle such thoughts in the hearts of the house of Commons, they are few who make question, but by their means, the higher house of the Peeres may be induced, as in all things else, so in this, to concur in a joint supplication towards our gracious Sovereigne, that by the strength of their threefold cord, they may pul up that old bitter root, which so long hath beene noxious to the soile, both of the Church and State.

If otherwayes the thoughts of the lower house should be diverted from these and the like

considerations, if they should faint and give over to prosecute with courage, with faith, and hope, this truly noble designe, they would do well to forethink, unto whom after ages will impute all the inconveniences which readily may be procured to the King, to the Countrey, to the Churches abroad, by this unhappy Episcopacie, which if now retained after so full an examination of its nature and consequences in so grave and wise a Court cannot but take deeper root then ever, & be more firmly established against all possibilitie of any future removall. What ever the events hereof may prove, our Gracious Sovereigne, and higher House of Parliament, may not so well be charged therewith, they having given so many late documents of their great readinesse to hearken unto all the equitable motions, though never so full of difficulties at the first appearance, which the House of Commons with any unanimitie and earnestnesse have as yet proponed: Beside, it is to that House alone, unto which the numerous petitions demonstrating, not only the excesses of the men, but the inherent and essentiall corruptions of the office hath been presented: It is the state of Commons that most have tasted of Episcopacies bitterfruits, It is the Commons of the Land who will most be beaten, if Bishops remain with their pastorall rod, who most will be trod upon by the feet of their pride, and spoiled with the violence of their rapacious hands. To this House therefore, above all others, since
for

for this once, God has put in their hand to may, if they will, shall be ascribed either the un-utterable grief of the Godly, for retaining, or their unspeakable joy, for utter abolishing all degrees of Episcopacie.

FINIS.

ERRATA.

IN the Epistle l 19 r. chy. p. 10. l. 3. r. us with p. 17. l. 1. r. *Gerſam Ba-*
lcan. p. 21. lin. 23. for that read what.

The Stationer to the buying Reader.

L Oving Reader, bee pleased to take notice that the question of Episcopacie discussed from Scripture and Fathers, promised upon the title of this Book, was intended by the Reverend Author to be joyned to this Reply, but some weighty cause having brought this to publike view first, and by it selfe, I thought good (after the printing of the said title, in service both to him and thee) to give notice of it. I rest

Yours T. V.



TO THE
READER.

TO THE
READER.
The first edition of this book was
published in 1841, and was
received with much favour.
The second edition, which
was published in 1845, was
also well received. The
present edition, which is
the third, has been revised
and enlarged, and is
now published.

Yours
J. W. L.

KING

5

CHARLES

HIS RESOLVTION

Concerning the Governement of the Church of *England*,
being contrary to that of
Scotland.

With a Speech spoken by the
Lord *Car*, in the Parliament in *Scotland*,
being a little before his examination concerning the Plot
which was found out
in *Scotland*.



Printed at LONDON, 1641.

KING
CHARLES
HIS RESOLUTION

Concerning the
ment of the Church
being contrary to
the Law

With a Speech
Lord C., in the
being a little before his examina-
tion concerning the Plot
which was found out
in 1648.



Printed at LONDON, 1648.

King Charles his resolution concerning

The governement of the

Church of *England* being

contrary to the Church of

SCOTLAND.

THat the *Scots* disallow of the Hierarchie
is unknowne to none, their wills stand
for reason, and many in *England* doe
heartily wish, that Bishops should be put downe
here also, which matter should they have
granted, I feare least that after they have pro-
cured the fals oft twenty foure Spirituall Lords,
they would the next Trienniall Parliament strive
to sweepe away foure-score Temporall Lords:
we will our Booke of Common-Prayer relish
well with some, that must be also abolished,
for why it had it's first original from the Popish
Liturgie, which I will leave to the opinion of
the learned.

A 2

The

The Booke of Common Prayer the Scots by no manner of meanes will allow of, I pray that many of their learned men wrong not their owne consciences by it; for Christ hath said himselfe, *My house shall be called the house of Prayer.*

It was reported in *England*, that our Royall Sovereigne would reforme the Church of *England*, to that of *Scotland*, and quite to abolish the Hierarchy, and the booke of common prayer, but there is no such matter; for it is our Royall Sovereign's intent to be constant to the Discipline and Doctrine of the Church of *England* established by *Queene Elizabeth* and his Father: Nay more, his Royall Majesty is resolved by the grace of God to dye in the maintenance of the same: Then cease all you cursing *Antipathists* and rayling *Rabshaks*, and doe not endeavour to defeat the house of God, let the *sanctum sanctorum* alone, neither confine your selves to barnes and stables, for although God hath said, *where two or three bee gathered together in my name, there will I be*, yet also did hee command a house to be built, which should be set apart for his service, and called after his name.

FINIS.

A

My Lords,

Where danger hangs over head it is time to looke about; certaine suspicions are conjectured concerning men of no meane quality and Traitors wee are teamed all to destroy diuerse Noble men (as it is supposed) was our intents, and I amongst the number am accounted as one licence hath bene given unto us to make answer for ourselves, for my part I am but one, and let the matter fall out as it can. I have but one life to loose. The Marques should have bene destroyed as some doe report: if he but live untill I make a plot to take away his life, I dare warrant him a double *Machabell's* age. The Earle of *Argile* (as it is reported) should have bene destroyed, whose actions have been so just, that he were the unjustest man breathing that should have the least imagination to destroy him. The Lord *Lennox* also was supposed to have had a plot contrived to take away his life, which me thinks no Scotch-man would be so base, as to have so wicked a meaning against him, who hath bene a chiefe upholder of our peace with the jeopardy of his owne life.

Then for Generall *Lesly*, it is very well that I was one, which alwayes did with prosperity to his actions, and that victory might crowne all his designes.

But

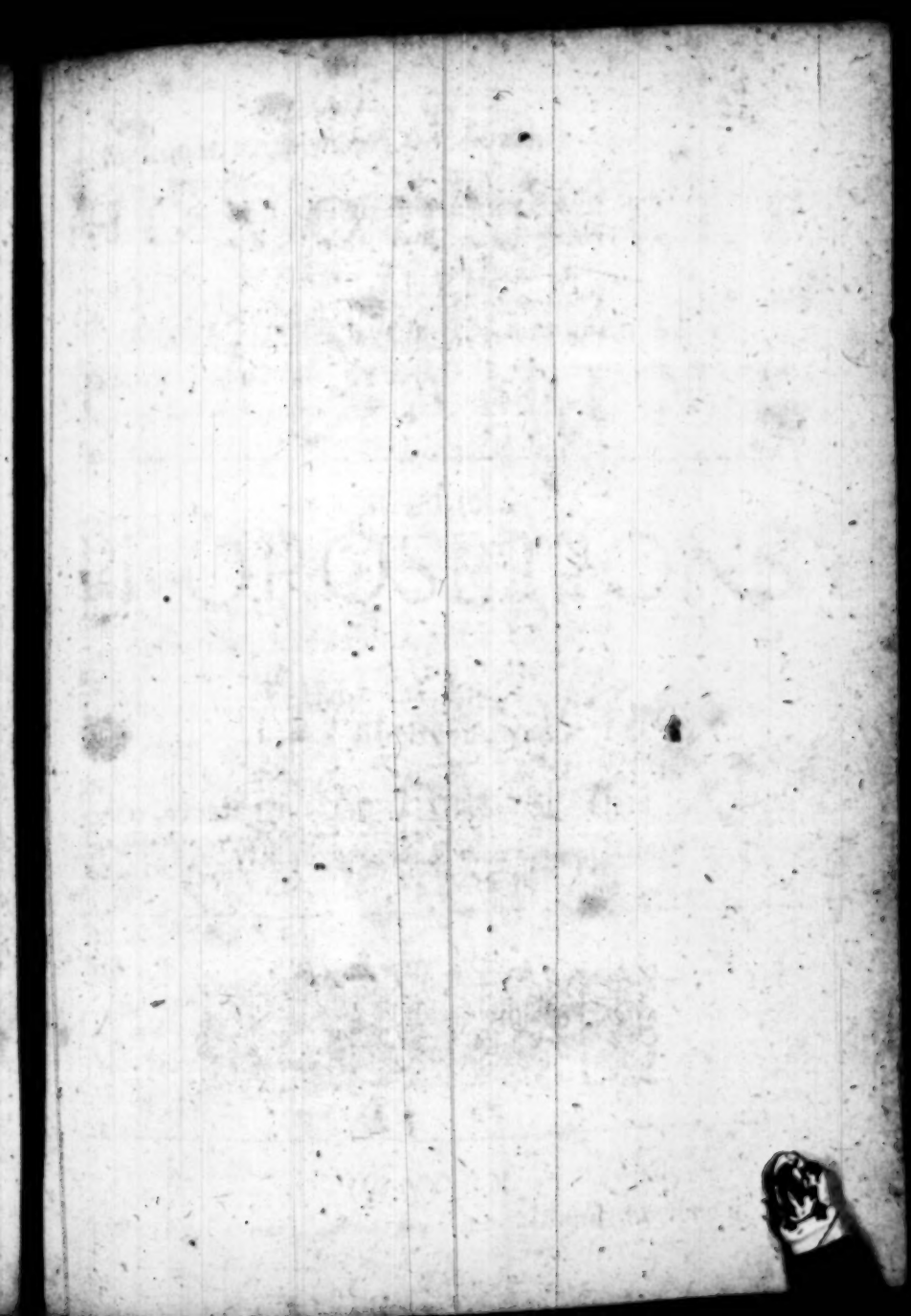
But my Lords, I know there be many, which a long time have beene working my destruction in a most envious Loom, the thread being spunne by nothing but mallice.

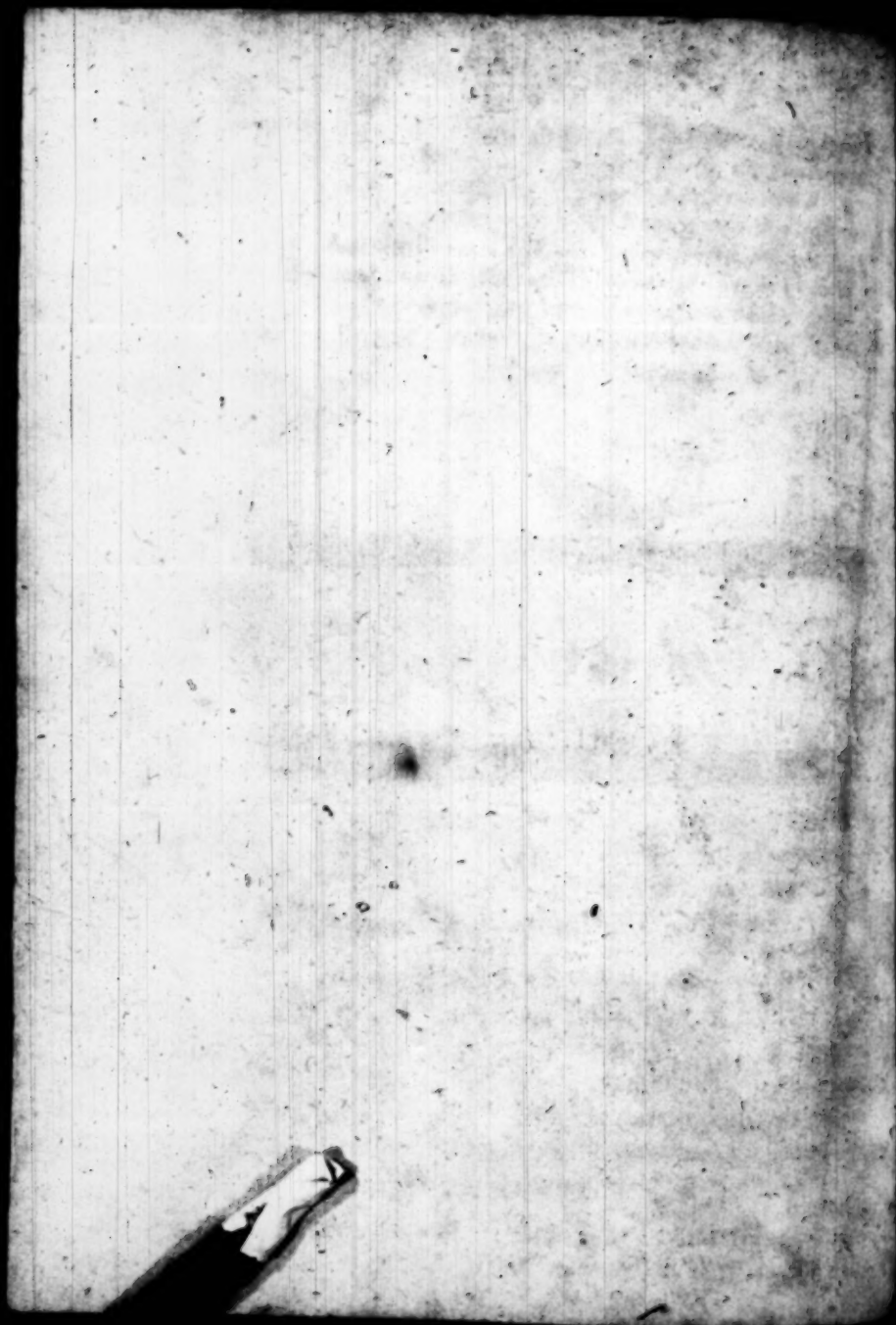
O that my life were sacrificed to doe my Country good, and yet would I wish, that there were an alteration, concerning some chapters, let God deale by my soule, as I wish the good of my country, not caring whether Life or Death be my portion, a naturall one I meane.

My Lords, I wonder that any of you should have such a concert concerning mee, in so much as my dayly study to my thinking, hath been for nothing more than for the Common wealth. I desire nothing more, that whatsoever becomes of me, that this may prove a most happy Parliament, *Miseris succurrere diuini*, I have succoured others, for which many haue to reward mee with poverty, to make long Harvest of a little Corne is not proper, wherefore I now am prepared to answer whatsoever at this time, shall or can be objected against mee.

Vincenti premia soli.

FANIS.





7

THE
IVSTIFICATION
OF THE
Independant CHVRCHES of CHRIST.

Being an Answer to Mr. EDWARDS his
BOOKE, which hee hath written against the
Government of CHRISTs CHVRCH, and
Toleration of CHRISTs Publike Worship;

BRIEFLY DECLARING

That the Congregations of the Saints ought not to have
Dependencie in Government upon any other; or direction
in worship from any other than CHRIST their HEAD
and LAVV-GIVER.

By KATHERINE CHIDLEY.

1 SAM. 17. 45.

*Thou comest unto me with a Sword, and with a Speare, and with a
Schild, but I come unto thee in the name of the Lord of Hosts the
God of the armies of Israel, whom thou hast defied.*

IUDGES 4. 21.

*Then Iael, Hebers wife tooke a nail of the tent, and tooke an ham-
mer in her hand, and went softly unto him, and smote the nail
into his temples and fastened it into the ground, (for he was fast
asleepe and weary) and so he died.*

LONDON,

Printed for WILLIAM LARNAR, and are to be sold at
his Shop, at the Signe of the *Golden Anchor*, neere
Pauls-Chaine. 1641.

INSTITUTION

OF THE

GOVERNMENT OF THE

CHURCH OF CHRIST

AND THE

GOVERNMENT OF THE

CHURCH OF CHRIST

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CHURCH OF CHRIST

TO
The CHRISTIAN READER; Grace,
Mercy, and Peace, from God the Father, and
from our Lord Jesus Christ.

Tis, and hath bene (for a long time) a Question more enquired into than well weighed; Whether it be lawfull for such, who are informed of the evils of the Church of *England*, to Separate from it: For my owne part, considering that the Church of *England* is governed by the Canon Lawes (the Discipline of Antichrist) and altogether wanteth the Discipline of *Christ*, and that the most of them are ignorant what it is, and also doe profess to worship God by a trusted Service-Booke. I hold it not onely lawfull, but also the duty of all those who are informed of such evils, to separate themselves from them, and such as doe adhere unto them, and also to joyne together in the outward profession and practise of Gods true worship, when God hath declared unto them what it is, and being thus informed in their minds of the knowledge of the will of God (by the teaching of his Sonne Jesus Christ) it is their duty to put it in practise, not onely in a Land where they have Toleration, but also where they are forbidden to preach, or teach in the name (or by the power) of the Lord Jesus.

But Mr. *Edwards* (with whom I have here to deale) conceiving that the beauty of Christs true worship, would quickly discover the Foggy darknesse of the Antichristian devised worship; and also that the glory of Christs true Discipline, grounded and founded in his Word, would soone discover the blacknesse and darknesse of the Antichristian Government (which the poore people of *England* are in bondage unto) hath set his wits a work to withstand the bright comming of *Christs Kingdom* (into the hearts of men)

To the Christian Reader.

which we are all commanded in the most absolute manner to present petition for; for the turning aside wherof Mr. *Edward* hath mustred up his forces, even eight Reasons, against the government of *Christ*, which hee calls Independant; and hath joyned unto these eight, ten more; which he hath made against Toleration; affirming that they may not practise contrary to the course of the Nation wherda they live, without the leave of the Magistrate, neither judgeth he it commendable in them to aske the Magistrates leave, nor commendable in the Magistrate to heare their petitions, but rather seeketh to stirre up all men to disturbe their peace, affirming most unjustly, that they disturbe the peace of the Kingdoms, nay, the peace of three Kingdomes, which all the lands under the Kings Dominions know to be contrary, nay I thinke most of the Kingdomes in Europe cannot be ignorant what the cause of the disturbance was;

But this is not the practise of Mr. *Edward* alone, but also of the whole generation of the Clergie; as thou maist know, Christian Reader, it was the practise of the Bishop of *Canterbury* to exclaime against Mr. *Burton*, Doctor *Bastwick*, and Mr. *Prym*, calling them scandalous Libellers, & Innovators (though they put their own names to that which they write, and proved what they taught by divine authority) and this hath bene alwayes the practise of the instruments of *Sathan*, to accuse the Lords people, for disturbing of the peace, as it hath bene found in many Nations, when indeede the troublers be themselves and their fathers house. But in this they are like unto *Archelus* crying treason, treason, when they are in the treason themselves.

But for the further strengthening of his army, he hath also subjoyned unto these his Answer to fixe Reasons, which he saith, are theirs, but the forme of some of them seemeth to be of his owne making; all which thou shalt finde answered, and disproved in this following Treatise.

But though these my Answers are not laid downe in a Schollerlik way, but by the plaine truth of holy *Scripture*; yet I beseeche thee have the patience to take the paynes to reade them, and spare some time to consider them; and if thou findest things disorderly placed, labour to rectifie them to thine own mind. And if there be any weight in them, give the glory to God; but if thou feelt nothing worthy attribute not the weaknesse thereof to the truth of the cause, but rather to the ignorance and unskilfulnesse of the weake Instrument.

Thine in the Lord Jesus,

KATHERINE CHIDLEY.

The Answer to his Introduction



THE
Answer to Mr. EDWARDS his
INTRODUCTION.



Hearing the complaints of many that were
galled, against the Book, that Mr Edwards
had written; and upon the first of this his
Introduction, containing his desperate solu-
tion (namely) that he would for the severall
Parties against the whole way of Separati-

on, I could not but declare by the testimony of the Scripture is
self, that the way of Separation is the way of God; who is the
author of it, * which manifestly appears by his separating of
his Church from the world; and the world from his Church in
Noah.

When the Church was greater than the world, then the world
was to be separated from the Church; but when the world was
greater than the Church, then the Church was to separate from
the world.

As for instance; When Cain was member of the Church; when the
Church was greater than the world; and Cain being
discovered, was exempted from Gods presence; * before
when he formerly had professed himselfe to be in the time of
Noah, when the world was greater than the Church & then
Noah and his Family who were the Church, were commanded
to go into the Arke in which place they were saved, when the
world was drowned, yet Ham being afterward discovered,
was accursed of his Father, and Shem was blessed, and
good prophesied for Iaphet.

Afterward when Babel was grown mightier than the Church
again, then Abraham was called out of Ur of the Chaldeans,

Gen. 12.
Gen. 15.
Gen. 22.
Gen. 24.

Gen. 22.
Gen. 24.
Gen. 25.
Gen. 26.

Gen. 22.
Gen. 24.
Gen. 25.
Gen. 26.

Gen. 22.
Gen. 24.
Gen. 25.
Gen. 26.

Gen. 22.
Gen. 24.
Gen. 25.
Gen. 26.

Gen. 22.
Gen. 24.
Gen. 25.
Gen. 26.



The Answer to his Introduction.

g Gen. 12.
1. both from his country and from his kindred, and from his fathers house (because they were Idolaters) to dwell in Canaan.

h Exo. 3. 7.
9. 10. Chap.
6. 16. 27.
i And 13.
41. Afterwards, afterwards Moses was sent, and his brother Aaron, to deliver the children of Israel out of the Land of Egypt when Pharaoh vexed them, in at which time God wrought their deliverance, i separating wondrously between the Egyptians and the Israelites, and that which was light to the one, was darknesse to the other.

k Num. 16.
12, 13 14.
l Ver. 28.
34, 35, 36.
m Ver. 35.
n Ver. 31.
32, 33.
* Ver. 5. Afterwards, when Corah and his Congregation rebelled against God, and were obstinate therein, the people were commanded to depart from the tents of those who rebelled. They were the children separated from the parents, and those who did not separate, were destroyed by fire, in and swallowed by the earth, upon the day which God had appointed as the time Noahs time, who repented not, was swallowed by the earth.

Deut. 5. 26.
27. Afterwards, when God brought his people into the promised Land, he commanded them to be separated from the Idolaters, and to be made like unto the things. And for this cause God gave them his Ordinances and Commandments, and by the manifestation of their Obedience to them, they were known to be the only people of God, * which made a real separation.

Exo. 1.
Hag. 1. 2. 3. time for their sinners. God raised them up deliverers to bring them from thence, and Prophets to call them from thence, and from their backsliding. q And it was the practise of all the Prophets of God, (which prophesied of the Church under the New Testament) to separate the pious from the vile, and God hath declared that he that is doth shall be as his seed, Jer. 15. 19.

And we know it was the practise of the Apostles of the Lord Jesus, to declare to the people that there could be no more agreement between a believer and unbeliever, than between light and darknesse, God and Belial, as Paul writing to the Corinthians doth declare, when he saith, Be not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darknesse, and what concord hath

The Answer to his Introduction.

hath Christ with Belial? or what part hath he that believeth with an Infidell? and what agreement hath the Temple of God with Idols? for yee are the Temple of the living God, as God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people; Wherefore come out from among them, and be yee Separate, saith the Lord, and touch not the unclean thing, and I will receive you, and I will be a Father unto you, and yee shall be my sonnes and daughters, saith the Lord Almighty, *1 Cor. 6. 14, 15, 16, 17, 18.*

Moreover, they are pronounced blessed, which read, heare, and keepe the words of the Booke of the Revelation of Iesus Christ; *1 among which sentences, there is a commandment from heaven for a total Separation.*

These things (in Briefe) I have minded from the Scriptures, to prove the necessitie of Separation; and though the Scripture be a deepe Well, and containeth in the Treasures thereof innumerable Doctrines and Precepts tending to this purpose; yet I leave the further prosecution of the same, till a fitter opportunity be offered to me, or any other whom the Lord shall induce with a greater measure of his Spirit.

But Mr. Edwards, for preparations in this his desperate intention, hath sent these Reasons against Independent government, and Toleration, and presented them in the Honourable House of Commons; which Reasons (I thinke) he would have to bring a Snake, to appeare (as he saith) under the green grass; for I am sure, he cannot make the humble petitions of the Kings subjects to be a Snake, for persisting in a way of peace and submission, without violence or venom; neither can it cast dirt upon any government of the Nation, as he unjustly accuseth the Protestation Protested, for that Author leaveth it to the Magistrate, not undertaking to determine of himselfe, what government shall be set over the Nation, for the bringing of men so God, but leaveth it to the consideration of them that have authority,

And whereas Mr. Edwards grudges it as they preach so often at the Parliament; in this he is like unto Amaziah, who bid the Prophet Amos to flee away into the Land of Judia, and not to Prophesie at Bethel, the Kings Chappell, and the House of the Kingdome. *Amos 7. 12, 13.*

And

Christ made so great a difference betweene the world and the Church, that hee would not pray for the world; yet would die for the Church, which was given him out of the world; and without a Separation the Church can not be known from the world.

1 Rev. 1. 3. 1 Rev. 18. 4.



The Answer to his Introduction.

And though Mr. Edwards boast himselfe here, to be a Minister of the Gospell, and a sufferer for it, yet I challenge him, to prove unto me, that he hath any Calling or Ordination to the Ministry, but that which he hath successively from Rome; If he say otherwise to that, he is one of the Popes household; But if he deny that calling, then is he as void of a calling, to the worke of the Ministry, and as void of Ordination, as any of those Ministers, whom hee calleth Independent men, (which have cast off the Ordination of the Prelates), and consequently as void of Ordination as a mechanical trades man.

And therefore I hope that Honourable House that is full of wisdoms (which Mr. Edwards doth confesse) will never judge these men unreasonable, because they do petition, nor their petitions unreasonable before they are tried, and so proved, by some better ground, then the bare entrance of Mr. Edwards his Cause, or writ of Ne admittas, though he saith he fetched it from heaven; for I know it was never there, Neither is it confirmed by the Records of holy Scripture; but taken from the practise of Nimrod, That mighty Hunter before the Lord,* and from the practise of Haman that wicked persecuter,* & from the evill behaviour and malicious speeches, and gestures of wicked Sanballot,* and Tobias, who were both bitter enemies to God, and sought to hinder the building of the walls of Jerusalem.

But the Prophet Haggai, reproveth not onely such as hinder the building of the Lords House, but also those that were contented to live in their soyled Houses, and suffer the Lords House to lie waste, Haggai.

* Gen. 10.

2, 9.

* Ester 3, 8.

4, 6.

* Nch. 6.



A N

A N S V V E R

TO Mr. EDWARDS his BOOKE,

Intituled, REASONS against the In-
dependent GOVERNMENT in par-
ticular CONGREGATIONS.

Mr. EDWARDS,



Understanding that you are a mighty Cham-
pion, and now mustering up your mighty for-
ces (as you say) and I apprehending, they
must come against the Hoast of Israel, and
hearing the Armies of the Living God so de-
fied by you, could nor be withheld, but that
I (in stead of a better) must needs give you

the meeting.

First. Whereas you affirme, *That the Church of God (which is
his House and Kingdome) could not subsist with such provision as their
father gave them: which provision was (by your owne confession)
the watering of them by Evangelists, and Prophets, when they were plan-
ted by the Apostles, and after planting and watering to have Pastors and
Teachers, with all other Officers, set over them by the Apostles & their own
Election, yet notwithstanding all this provision, the Father hath made for
them, it was evident (say you) they could not well stand of themselves,
without some other helpe.*

This was the very suggestion of Sathan into the hearts of our
first Parents; for they having a desire of some thing more then
was warranted by God, tooke unto them the forbidden fruit,
as you would have the Lords Churches to doe, when you say
they must take some others besides these Churches and Officers,
and that to interpose authoritatively; and these something else
you make to be Apostles, Evangelists, and Elders of other
Churches,

A

Churches, whereas you confessed before, that these are the furniture of Christs Kingdome; and wee know their authoritie was limited, within the bounds of the Word of God: as first, If any of them would be greater, he must be servant to all. Secondly, they were forbidden to be Lords over Gods heritage. Thirdly, they were commanded to teach the people, to observe onely those things which Christ had commanded them.

And whereas you seeme to affirme, that these Offices were extraordinary and ceased, and yet the Churches have still neede of them: You seeme to contradict your selfe, and would faine cure it againe, in that some other way which you say, you have to supply the want of them, but this other way you have not yet made known: You presuppose, it may be by some Synods and Councils, to make a conjunction of the whole.

If you meane such a Counsell, as is mentioned, *Acts 15. 4. 22.* consisting of Apostles and Elders with the whole Church; then you have laid no more than you have said before, and that which we grant, for this is still the furniture of the Kingdome; but if you intend that your Counsell should consist of an armie of Arch-Bishops Diocesan Bishops, Deanes, Suffragans, with the rest of that rabble, which be for their titles names of blasphemy, and such as were bred in the smoake of the pit. I deny that any of these be ordained of God, for they have no footing in his word; therefore indeede these are a part of the fruit of the forbidden Tree, which the Churches of God have taken and eaten; and this seeking out inventions of their owne, after that God made them righteous, hath brought them into a state of Apostasie, even as *Ieroboams* high places and Calves did the people of *Israel*; which may plainly appeare by the Churches of *Asia*. If these be that some other supply which you meane and have produced to helpe the Churches, and Cities of God (as you call them) to determine for those Churches and Cities the cases of Doctrine and Discipline in stead of those many Ministers which, you conceive them now to want, it tends to make (as they have now done) a conjunction not onely of all the Churches professing one faith into one body; but also of all the Armies of the Man of Sinne, and so to confound the Church and the world together, which the Ministers of the Gospell ought to divide, by separating the precious from the vile.

26. 13. 19.

And whereas you affirme, *The Independent Congregations now have but few Ministers;*

It is very true, for indeede they are but a few people, and a few.

few hands will feede a few mouths sufficiently, if God provide meat.

But whereas you affirme, *That those Congregations may have no Officer, at all by their owne grounds, and yet be independent.*

I thinke, they conceive by those grounds, the Office onely of Pastor, and Teacher; but not that the Church of God hath need at any time of the helpe of any other, then God hath given and set in his Church, which be all the Officers that are before mentioned, as Apostles, Prophets, Evangelists, Pastors, and Teachers; and to have recourse to any for counsell, helpe, or assistance, either of Church or Ministry, which is not of Christs owne, were very ridiculous. For it is recorded, *Eph. 4.11.12.* That he gave these for the gathering together of the Saints for the worke of the Ministry, and for the edification of the body of Christ, being so gathered; The time they must continue is, till all the Saints be in the unicie of faith. The reason wherefore they were given, was to keepe people from being tossed too and fro with every winde of Doctrine. And these are they, by whom all the body is coupled and knit together, by every joynt for the furniture thereof, according to the effectuall power, which is in the measure of every part, and receiveth increase of the body unto the edifying of it selfe in love. And this is according to the promise that Christ made, *Matth. 28.19.20.* to be with his Ministers in teaching his people to the end of the world.

And thus you may see Mr. Edwards, you cannot gather from our owne words, that we have neede of the helpe of any other Churches, or Ministers, to interpose (as you unjustly affirme) as it may plainely appeare by Mr. Robinsons owne words in the Justification of the Separation, *pag. 121. 122.* These are his words; It is the Stewards duty to make provision for the family; but what if he neglect this duty in the Masters absence? Must the whole family starve, yea and the wife also? Or is not some other of the family best able to be employed for the present necessity? The like he saith concerning the government of a Ship, of an Armie, and of Commonwealths; alluding to the Church of Christ. And further expresseth, that as a private Citizen may become a Magistrate, so a private member may become a Minister, for an action of necessity to be performed, by the consent of the rest, &c.

Therefore it appears plainely by all that hath bin said, that the Churches of Christ may be truly constituted according to the Scripture, and subsist a certaine time without Pastor and Teacher, and enjoy the power of Christ amongst themselves, having

*Verse 13. 14.
16.
Compared
with 1 Cor.
12.*

no dependencie upon any other Church or Churches which shall claime Authority or superiority over them.
And thus much for your first Reason.

NOW in your second Reason, which runneth upon the calling of the Ministry, you affirme, *That the government of the Independent Congregations is not of divine institution.*

Which I utterly denie, and will prove it, by disproving the following Instances, by which you affirme to prove it.

Whereas you affirme, *That their Independencie forces them to have Ministers without Ordination.*

I Answer, it is a plaine case by the foregoing Answer, to your first Reason, that you speake untruely, for their practise is there made knowne to be otherwise; and if you will still affirme, that they have not power so to practise, you will thereby deny the truth of the Scriptures; for the Apostles were commanded to teach the Churches, to observe all things whatsoever Christ had commanded them. But Christ commanded the Apostles to ordaine Elders in every Church by election; therefore the Apostles taught the Churches to ordaine Elders by Election also. And whereas you bid us produce one instance (if we can) for an ordinary Officer to be made without Ordination, it is needlesse; for we (whom you call Independent) strive for no such thing, as you have proved it plainly out of Mr. Robinsons Booke, *Apol. Chap. 1. 18.* to which I send you to learne better.

Further you alleadge, *That if they be ordained, it is by persons who are not in office.*

Now if you meane, they have no office because they are not elected, ordained and set apart by the Clergie to some serviceable administration; I pray you tell me who ordained the Apostles, Prophets, and Evangelists to their worke or Ministry? If you will say they were ordained of God, I will grant it, and doe also affirme that God hath promised the supply of them, to the end of the world, as before hath bene mentioned, from *Ephe. 4.* As also, it appeares by Pauls charge to Timothy, *2 Tim. 2. 2.* That what things he had heard of him, among many witnesses, the same he should commit to faithfull men who should be able to teach others also: but I verily doe beleieve, that as Titus, so Timothy, heard of Paul that Elders must be ordained by Election in every city, and that Titus was as much bound to communicate the things unto others, which he had learned of Paul, as Timothy was, and Timothy (we know) was to teach faithfull

full men, and those faithfull men were to teach others those things that they had heard of *Timothy*, among which things Ordination was one, as it was delivered to *Titus*; and we are not to doubt of *Timothius* faithfulness in the declaring of this part of his message more than the rest, but if those to whom *Timothy* delivered it, were not faithfull in the discharge of their duty: but that in due time the Ordinances might possibly grow out of use, as the Churches did by little and little apostate; yet that hinders not but that it was still written in the Scripture, that the generations to come might recover againe the right use of the Ordinances when God should by his Spirit direct them to know the same.

Moreover, I affirme, that all the Lords people, that are made Kings and Priests to God, have a free voyce in the Ordinance of Election, therefore they must freely consent before there can be any Ordination; and having so consented they may proceede to Ordination, notwithstanding they be destitute, of the Counsell or assistance of any neighbour Church; as if there were no other Churches in the Land, but onely one company of beleevers joyned together in fellowship, according to Christs institution. The promise made in the 14th, of *Iohn* 12.13. is made unto them, where Christ said, *The workes that he did they should doe also; so that whatsoever they should aske in his name, that he would do for them, that the Father may be glorified, and that the Spirit of truth should abide with them for ever. And that he should teach them all things, and bring all things unto their remembrance,* as it is said in the following verses of the same Chapter. This (you may see) is the portion of beleevers, and they that have this portion are the greatest in the world, and many of them are greater than one, but many joyned together in a comely order in the fellowship of the Gospell, according to the Scriptures, are the greatest of all, and therefore have power to ordaine, and to blesse their Ministers in the name of the Lord. Thus the lesser is blessed of the greater.

Now Mr. Edwards, I hope you will confesse, that you spake unadvisedly, when you affirmed, *The maintenance of Independencie, was the breaking of Gods Ordinance, and violating of that Order and constant way of Ministers recorded in the Word.*

To this I Answer, that if the Church doe elect one, he must be elected out of some more, & those that are not elected, may be able to blesse the Church in the name of the Lord, as he therefore one of these who are not elected, being chosen by the whole Church, to blesse him in the name of the Lord, whom the Church

Church hath ordained, is the hand of the whole (who are greatest of all, and so a sufficient Officer for that worke which hee is put a part to doe.

Thus you may see (Mr. Edwards) that we doe not hold Ordination extraordinary and temporary; neither doe we hold it the least of Gods Institutions, for we have respect unto them all; *But that nothing in matter of Order hath so cleare and constant a practise as this (as you do affirme) and also say, the whole frame of Church and Discipline, hath not so much ground in the word for it as this.* I deny, and doe affirme, that not onely this, but all Gods Ordinances have as much ground and footing in Gods Word also.

Yet notwithstanding you say, that Calvin confesseth, that there is no expresse precept concerning the imposition of hands: Hath the imposition of hands, no footing in Gods Word? and yet hath not all the forme of Gods Worship so much footing as it? Here Mr. Calvin and you, will now pin all the forme of Church and Discipline, upon unwritten verities.

Further, you rehearse confusedly, the opinion of Zanchius to strengthen yours who (say you) would have the example of the Apostles and ancient Church, to be more esteemed of, and to be instead of a command.

I pray you, how doe you know it to be their example, if it be not written?

And whereas you alledge, that Zanchius saith, it is no vain Ceremony but the holy Spirit is present to performe things inwardly, which are signified by this Ordinance outwardly.

I have granted you that already, where I affirme, that the Church having the Spirit of God hath power by an instrument of her owne chusing, to blesse the party to his worke in the name of the LORD; and I am also bound to beleve, that God will accompany that his owne Ordinance (which is performed by them outwardly) with his owne Spirit inwardly, to furnish the party (so blessed by them) with the knowledge of the Scripture, which is able to furnish the man of God to every part of his duty. And thus you may see, that we have not departed from Christs way, nor gone any other way, in things concerning his House and Officers, then he hath directed.

And whereas you demand for what cause Paul left Titus at Crete? I answer, that I have told you before, that it was to communicate the things unto others, which hee had learned, whereof Ordination was one. And no doubt but hee declared the same to faithfull men, that they might teach others also, therefore he was there employed in preaching of the Gospell, as well

well as if he had gone preaching with Paul.

The next thing you goe upon, is the triall of the gifts of Ministers, and that you attribute to them which have the greatest measure of the Spirit, as you say, Examination belongeth to the most skilfull, and they who have most authority.

All these things are well allowed of by us, for who hath a greater measure of the Spirit than beleevers? and who hath more skill than he that hath beene trained up in the Schoole of Christ? and hath learned this Lesson to be obedient to his Master Christ in keeping of all his commandements? and who hath greater authority upon the earth then they that are visible Saints? and what makes men visible Saints? if not the manifestation of their obedience to God the Father, and Christ his Sonne, in the practise of all his Ordinances, and not to have some other Presbyters present with them, to assist them (as you affirme) for by these other Presbyters, I know not yet who you meane.

And whereas you say; that the Church may be led into errours, or kept in a low estate by unfit Pastors and Elders.

I answer, It is a cleare truth; as wofull experience teacheth us, who live here in the Land of England.

And whereas you affirme, that visible Saints cannot ordaine Officers, because they have no gifts of prayer.

I Answer, Here you make prayer the Ordination of Ministers.

And whereas you say they are not able to conceive prayer.

Here you give the holy Ghost the lie: for Beleevers have received the Spirit of adoption to cry *Abba Father*.

But say you, they cannot conceive prayer according to the action in hand.

Here you would seeme to make beleevers, which have the Spirit of God, to leade them into all truths, more voide of common reason, then men that have but gifts of nature.

Again, you say, they have not gifts to make publike exhortation, and admonition.

To which I answer. If they had first knowledge to feele the want of a Pastor, and also divers able men out of whom to elect and ordaine a Pastor, then they out of whom this person is chosen, are able to exhort, and to admonish: for he that hath not the gift of teaching, may have the gift of exhortation: againe, the man that undertaketh to teach others, ought to be taught by God, and likewise to be able by sound Doctrine to withstand the Gainsayers, but a man may give good exhortations, (and that

that publickly) that is not able to withstand the Gaineſayers by ſound Doctrin. By this you may ſee, the Church of God can never be without ſome Miniſters, except it be (according to that ſpoken by *Zachariah*) in the day of very ſmall things indeede, when God ſhall take away their Miniſters by death, priſon, or exile : for ſeeing the Churches were planted by Miniſters of Gods owne ordaining ; therefore they were not without Miniſters in the very beginning : and ſtill the Churches are planted by the Miniſteriall power of the Lord Jeſus, which cannot be exerciſed without ſit inſtruments ; Yet that they muſt want the word preached, or Sacraments adminiſtered, till they have Paſtors and Teacher in Office, is yet to be proved, but that *page* of Mr. *Robinsons*, which hath beene alledged before, is ſufficient for this preſent purpoſe againſt you, even to prove that the family muſt not be unprovided for, either for the abſence or neglect of a Steward.

But now you ſeeme to inſinuate an affirmation, or a ſuppoſition, I cannot well tell whether, *That a ruling Elder may be deſtitute of the giſt of diſcerning, and ſeeme to imply, that if he be deſtitute, then all the Church muſt be deſtitute, as there be no more Officers then he.*

Here you would faine make the ruling Elders, the eyes of the Church, and then all the reſt of the body muſt be blinde, and ſo unfit to have any hand in election, and alſo voide of the Spirit of Grace to diſcerne the giſts by, though it hath beene proved unto you before, that ſhe is the greateſt of all, having the Spirit of God to leade her into all truth, being the Spoule of Chriſt, and endowed with all his riches, giſts, and donations.

And thus you ſtill deny the Authority & ability of the Church giving to the perſons in office all power and deſerning. But this is indeede according to your praſtiſe here in *England*, but not according to the minde and Spirit of God.

And for the neighbour Churches Counſell, I deny not, but that it may be imbraced, and the Saints have cauſe to praife God for any helpes of Gods ordaining. But if they want the helpe of a neighbour Church to Counſell them, or neighbour Miniſters to direct them : yet if they be a Church of Jeſus Chriſt, they have (as hath beene ſaid before) power among themſelves to elect and ordaine their owne Officers ; as alſo the Spirit of diſcerning, whereby to try their giſts, and yet be farre from falling into that evill, which they complaine againſt in the Episcopacie (namely) for one man to have the ſole power of Ordination.

By all theſe particulars, you may clearly ſee all your pretended

ded proofes and former assertions disproved, as I promised you. in the entrance of this my answer to your second Reason.

So that these two first Reasons, being (as I conceive) the greatest Champions, which you have sent out in this skirmage, are now both flaine, and made voide of all the life that ever was in them, for, they were made most of suppositions, and of things that appeared unto you by likelihood, without any ground from the Scriptures: and of some other thing than Gods Word allowed: and of some triviall affirmations which were not grounded upon any truth of Gods Word.

Nôw, these two being thus turned aside, by one of the meannest of all the Army of Jesus Christ, you may justly feare, that all the rest of your souldiers will run away wounded.

IN your third Reason, You say it is not to be thought, that Christ would institute such a Government of his Church which affords no helpe, nor allows no way or remedy for innocent persons that are wronged.

Which thing I grant to be very true; but touching the means and helpes which you pleade for, that is, some other Synods to appeale unto, I tell you I know not what Synods you meane. But this I affirme that there are no larger Synods to be kept to settle Church differences, then the comming together of the Ministers, and Brethren, as it is mentioned in the 1st of the Acts, which I have garnted you in my Answers to your former Reasons.

And whereas you strive for appeales:

I Answer, It is the rule of Christ, that if one brother doe Matth. 18.
15. 16. 17. trespass against another; and if the brother offending will not be reclaimed by the private admonition of the brother offended, he is to be admonished by one or two other brethren with him; but if he will not heare them, the brother offended is to tell the Church; and if he will not heare the Church, then he is not to be accounted a brother, but as a Heathen man and a Publican; if not as a brother, then out of the fellowship: then if the wrong be any personall injury, as oppression, or fraud, or any other sinne of these natures, the Law is open, where he may appeale for Justice to the Magistrate in any part of the Kingdome, where-ever he liveth: but if it be a matter of scandall; as if hee should be a drunkard, or incontinent, or the like, then he hath sufficient remedy, when such a one is cast out of his society. By this you may see, the way of government given by Christ Jesus, the King of peace, is the way of peace and righteousness.

And whereas you affirme, *That if the controversie touching Circumcision, should have bene ended in the Church of Antiochia, then parties must have bene Judges.*

Here, you would seeme by this, to make the whole Church of Antioch leavened with the Doctrine of Justification by Circumcision, which to doe is a very great slander, as it appears by Paul & Barnabas opposing them there, and that Churches sending Paul and Barnabas to have the Churches advise at Ierusalem concerning this matter.

But whereas you affirme, That the Church of Antiochia, judged it unequal to decide the case among themselves:

I answer, That they judged it unequal, is more than is expressed in that place: but if that should be granted, it will make against you, for their reason in sending the matter to Ierusalem, was, because the parties were members of the Church of Ierusalem, as it appears by Acts 15. 1. 5. 24. The first verse sheweth, that they were men of Iudea; the 5th. verse proves that they were Believers; The 24th. verse declares, that they went out of the Church of Ierusalem unto them. And by this you may see plainly, that this Chapter (above all the Chapters that I can finde) proves Independencie upon your owne ground; that the Church of Antiochia judged it an unequal thing for them to judge the members of the Church of Ierusalem. And by this you may perceive, how you have either erred, not knowing the Scriptures, or else you have done worke in labouring to darken the truth by evasions, or false glosses.

Thus much for your third Reason.

IN your fourth Reason you affirme, That the light and Law of Nature, with right reason, is against the Independencie of particular Churches; which is an unjust affirmation as hath beene plainly proved before in the Answer to your third Reason. But a few words concerning this Reason.

You say it is found necessary, in bodies naturall, that the particular members doe joine in one, for the good of the whole, and that the whole being greater than a part, the severall parts should be subject too, and ordered by the whole: All this I have granted you freely already in the Answer to your second Reason; where I have plainly proved unto you, that the hands of the Church are ordered by the whole body, in the Ordination of the Ministry: And this is according to the very Scripture it selfe, for the holy Ghost speaketh so, in 1 Cor. 12. Comparing the Church of God to the naturall body of a man; and therefore when the hand lanceth the foote, it cannot be said properly, to be the action of the hand alone, because the hand is set a worke, by the body; neither can the body set the hand a worke, if it be destitute of power.

power, for the motion of the body commeth not from the hand, but the motion of the hand from the body; and as you may see I have granted your comparison. And the nearer politicke bodies doe goe to this Rule; the more orderly they are guided; for as all the cities and country of England, make up but one Kingdome, and all the people in England ought to be subject to one King; so all the Independant Congregations in England, and out of England, (that are guided by the Lawes of Christ) make up but one Kingdome spiritually to him that is their King.

Now concerning Armies; though I be very ignorant in these things yet thus much I conceive, that all the Armies, that belong to the Kingdome ought to be under the banner of their owne King; even so all the particular Congregations of Christ, are to be guided by the Lawes of their owne Captaine Christ, who rideth before them with his garments dypt in blood, and they follow after him riding upon white horses. *Revel. 19. 11. 13. 13. 14.*

We reade also in the Scripture of another armie, which were gathered together against the Lord, and against his Christ: And this armie (I conceive) consisteth of those Locusts, which ascended out of the bottomlesse pit, *Rev. 9.* And these, as I told you before, are Arch-Bishops, Diocesan Bishops, Deanes, Prebends, &c. and the rest of that rabble; and these also have a King over them, which is the Angell of the bottomlesse pit, who is said to be the great red Dragon the Devill and Sathan, *Rev. 12. 3. 9. and 20. 2.* who gave unto this armie his power and throne, and great authority, *Rev. 13. 2.* Therefore, to any Councells that are held, or Canon Lawes that are enacted by any Captaine of this armie, the Churches of Christ ought not to submit, though they should be commanded, by any Statute Law of the Kingdome; for those Statute Lawes are not according to Christs Rule, but ought by all Councells of State to be repealed.

And whereas you say, It is alledged by the Separation, that bold Independencie, That the Magistrate of Leyden cannot governe in Delph:

This I hope you will grant; for I am sure the Magistrates of Coventry cannot execute their office in Shrewsbury, neither can the one Towne chuse Magistrates for the other: and this still proves Independencie, for either of these may chuse their owne, and guide their owne at all times, except they forfeit their Character.

Now whereas you say, the people alledge for themselves, that the

Law of nature teacheth them to make a Covenant; though there be neither precept nor practise of it in the word.

I suppose you misconster their sayings, for the text alleadged in *Thessalonians 4.9* doth not prove that brotherly love was never written of in the Scripture; but that it had beene so sufficiently taught of God by written precepts, that it needed not to be written againe. Besides, I am able to prove by the Scripture, that there is both precept and practise for a Church Covenant: the which I will answer you in the Answer to your 6th. Reason, where you begge the Question.

Concerning what is asserted by some Divines of Scotland, That in such things as are alike common to the Church, and Commonwealth, and have the same use in both, and that whatsoever natures lights directeth the one, directeth the other also.

You know (by what hath beene formerly spoken) I have fully assented unto it.

I also agree with *Amesius*, as farre as he agrees with the truth; but to agree with you in that falsehood, that the Government of independant Churches, is against the light of nature and right Reason, that I have denied, and disproved sufficiently already.

Thus having answered every particular thing in this Reason, that hath not beene answered already, I proceede to the Fifth.

IN your 5th. Reason you affirme, *That there be many Rules in Scripture, that doe require the combination of Churches into Synods; for prooffe whereof you say, that Amesius confesseth, the Rules and Commands to be such as these; Let all things be done to edification, decently and in order, Cor. 14. 26. 40. and follow after the things which make for peace, Rm. 14. 19. So Phil. 4. 8. And you conclude that Synods are found to be for edification, peace, and order. But you have brought no Scripture yet that proveth it; and I know all Scripture is against it, therefore I deny it. And as for the Scriptures alleadged (as you say) by Amesius, they are such as were spoken to particular Congregations: and in the particular Congregation of Colosse, Paul beheld a comely order, notwithstanding there were no Synod consisting of any but onely the members and Ministers of that Congregation, Col. 2. 5.*

And as for commands, which you say are some generall, and others particular; Here you labour by evasions to turne away the truth; for you your selfe know, that every particular command reacheth not to the generall, though a generall command reach to every

every particular. Now if you can shew us in the Scriptures any generall command, that all the Churches should, or an example that all the Churches did gather a Councell of some Ministers out of every particular Congregation, to make Decrees or Lawes to impose upon the whole, then you will speake something to the purpose, but as yet you have not spoken one word that proveth any such thing.

And whereas you alleadge that Scripture, That the Spirits of the Prophets must be subject to the Prophets, 1 Cor. 14. 32.

I Answer, That that is given to particular Congregations; and therefore not to all in a Province or Nation, and so not to Synods: And Paul never sought to winne credit nor obedience to Orders established by himselfe, (as you say) for he never made any other Orders, nor taught the people any other thing than what he had received of the Lord Jesus, as it is plaine in 1 Cor. 12. Be ye followers of me (saith he) as I am of Christ, and in the 23. verse of the same Chapter, I have received of the Lord (saith he) that which I have delivered unto you. Paul also writes unto these Corinthians, (whom he had converted unto the faith) to be followers of him, 1 Cor. 4. 16. in ver. 17. he sheweth them, that therefore he sent Timothy unto them, to the end that Timothy should put them in remembrance of Pauls wayes in Christ, as Paul had taught every where in every Church. Here you may see Paul brings not the Example of the Synod before them, nor layes upon them any Decree or Command, to practise otherwise than he himselfe had learned in Christ; yet I hope you will not deny, but that this Church spoken of, was a Church of Christ as well as the Church of Calyse.

Now the next thing to be considered is, that which you alleadge of Pauls submission, to the practise of what was agreed upon, by the common consent of Iames, and the rest of the Elders, Acts 21. from 18. to 27.

The Reason why they counselled Paul to doe the thing, was, because of the information that the Jewes had then against Paul; that he taught the people to forsake Moses, Acts 21. 21. Now I hope you will not deny, but that this was a false affirmation.

The thing wherein they conceived he transgressed was, by bringing in Trophimus an Ephesian, (as they thought into the Temple) because they saw him with him in the citie.

This was but their supposition, as it appears in the 29 verse of this Chapter.

Now what the Elders counselled Paul to doe, in respect of giving offence to the Jewes, was no injunction to any to follow

the same example, except it were in the same case.

Now *Paul* himselfe was a Jew, and taught all men that *Christ* was come to fulfill the Law, and not to destroy the Law; therefore he condescended to circumcise *Timothy* because his mother *Ag. 16. 1.* was a Jew, and the Jewes knew his father was a *Grecian*. But *Timothy* a *Grecian* was not compelled to be circumcised; yet, though there were false brethren craftily crept in, to spy out their liberty; *Paul* gave not place to them, no not for an houre, *Gal. 2. 3. 4. 5.*

Now the things that the Elders counselled *Paul* to doe, was to purifie himselfe, with them that had a vow, and to contribute with them; and the reason wherefore they counselled *Paul* to doe this, was, that it might appeare to the Jewes that *Paul* was a Jew, and not an uncircumcised person, for the Jewes knew that it was a sinfull thing to bring into the Temple any uncircumcised person in heart or flesh, *Ex. 44. 7.*

Now *Paul* in all this did nothing but what was commanded in the Law, as purifications and vows, &c.

Moreover, this counsell of *James* and the Elders unto *Paul*, was not generall to the beleeving Jewes; neither was it generally or particularly to the *Gentiles*, but particularly to *Paul*, and the rest with him, because of the false report which the Jewes had received of him.

And as this Counsell was not generall, so it was not perpetual: but served to put an honorable end to the Law, which *Christ* came to fulfill; and not to destroy.

By all this it appeares, it maketh nothing for any counsell that you plead for, to establish any unwritten verities; for such counsels are the counsels of darkenesse: because they are not according to the Law and the Testimony, it appeares there is no light in them: therefore they are not of authoritie to bind any particular member of the Church, much lesse the generall, as you say they are.

But seeing you confesse, that no Synod can say, It seemeth good unto the holy Ghost and to us; it plainly appeares that your counsels presume without the counsell of the holy Ghost. But you may see, that the Church of *Ierusalem* did nothing without the counsell of the Spirit, neither determined of any thing, that was not written in the Scripture. So the Churches of God now ought to presume to do nothing but what the written Word allows them; being taught the true meaning thereof by the Spirit that God hath given them,

Moreover, the counsell of *Ierusalem* imposed nothing upon

upon the Gentiles for a Law, but counselled them to abstaine from some necessary things, which would be either offensive to the Jewes, or sinfull in themselves. *Acts 15. 29. 30. 28. 29.*

Now seeing the Church of *Jerusalem* hath done nothing, but by the counsell of the written word, in forbidding things sinfull in themselves and offensive to their brethren, it appears to be plainly against your Synods, and dependencie in government, which in cases difficult, doe establish things which have no footing in Gods word; neither have they, by your owne confession, in their Counsels any one, who is immediately and infallibly inspired by the Spirit, and able of himselfe to satisfie the controversie, they being by your owne confession inferiour to Paul and Barnabas: And Paul and Barnabas might teach nothing, but what was taught in the Law and the Prophets. And therefore, by this it appears you have not grounded any affirmation or supposition upon Gods word; for the proving either of your Synods or dependencie.

Thus much for your fifth Reason.

In your sixth Reason you affirme that the governments of the Church by Synods, is no where forbidden by God to the new Testaments, either directly, or by consequence.

But I doe affirme the contrary, and prove it thus;

That whatsoever Government is not commanded by God is accursed, and that is plainly manifested in the New Testament *1 Cor. 11. 18.*

But your government by Synods is not commanded by God, and therefore it is accursed; as it will appeare in the following discourse.

Whereas you say, that all the Ministers are greater than we:

I have already proved, that the Church of Christ is greater than all the Ministers.

You say Synods appoint no other office or Officers in the Church, which Christ hath not appointed.

Me thinks you are strangely wke to your shif, that dare not tell the world what you meane by your Synods. But if you meane the Councell or Convocation that used to sit at *Pauls*, I have told you already they are none of the Councell of Christ, neither hath he appointed that councell or any other councell, to make, or ordaine, either Officers or Offices for his Church, therefore so to affirme is blasphemie, for he himselfe is their Lord and Law-giver, and hath instituted every particular Ordinance in his Church, that the Church hath neede of, therefore it is (as hath beene said already) against the Law and light of nature.

and

See the Answer to his second Reason against Independencie.

and contrary to edification, order, peace, purenesse, loveliness, for any to decree for, or injoyne upon, the Assemblies of the Saints any other practise but those that the Apostles have taught, which they themselves had learned from the Lord Jesus: but as for you Mr. Edwards, it appeareth plainly that you doe not understand nor see the forme of the Lords House; which causeth you to call upon any to produce a particular word, or rule, for the order of Gods worship, what must be performed first, what second, what third, what fourth, and so of the rest; and that no Ordinance, and part of worship may be in another order. Further, you challenge them if they can, to shew a particular word or rule out of the New Testament, for their Church Covenant, which you say, is the forme of the Church.

You also inquire for the forme of Excommunication, and Ordination, and gestures in the severall Ordinances of God. And this you say they are not able to doe, but only in generall rules.

I have told you already that generall rules reach to every particular, and that is no more than you seeme to know already: for you have confessed, that there are generall rules to teach every one of these particulars, which you could not chuse but acknowledge; otherwise you would have made Christ not so faithful in his house as Moses. But the more you know, the greater is your sinne, in that you labour to turne away the light; and you are still repairing of those thresholds, which have beene set up by Gods thresholds. If I had any hope therefore that you would be ashamed of all that you have done, I would shew you, though not all that I see, yet what I am able to expresse of the forme of the house of God, and the paterne thereof, and the going out thereof, and the comming in thereof, and all the Ordinances thereof, and the Lawes thereof, and write it in your sight, that so you may keepe the whole fashion thereof, and all the Ordinances thereof, and doe them.

As for the Ordinance of Election, Ordination, and Excommunication &c. I have declared already the forme to them that have their eyes open to see it. But they cannot see the forme of the house, that have not repented them of the evils that they have done. therefore I will cease to strive with such persons, for they may live and stay long enough, and be of no Church of Christ. Thus much for your Sixth Reason.

IN your 7th. Reason you say, That consociation and combination, in way of Synods, is granted by themselves, (and you produce for your Authors these foure; Christ on his Throne, Examination of Prelates Petition, Synods Prerogative Royal, and the Protestation Protested, which Authors

Authors, if the Reader please to examine shall find cleare against you) That which you have gathered here from these Authors is, that they grant that one Church should be content that matters of difference and importance should be heard by other Churches, as also to be advised and counselled by other Churches, &c.

I answer, though all should confesse, that it is profitable to have the counsell of their brethren and neighbour Churches in doubtfull cases, yet this will be farre from proving the lawfulness of your Synods; as may appeare by the Authors that your selfe hath here alledged, for they intend no such Consociation, nor Combination, which you have mentioned: but seeing your selfe would have something which you cannot prove, you would begge of others to grant it or prove it for you.

Concerning the Orders, or Decrees of the Church of Ierusalem (Acts 16.4.) they were not such Decrees as were alterable, but such as were warranted by God, and a perpetuall Rule for all the Churches of the Gentiles.

You neede not tell me what *Amesias* speaketh of the parts of Discipline, as if any of the Separation, held it to consist all in Excommunication: for I have told you already, that they have seene the forme of the Lords house, and have respect unto all his Ordinances, and doe not take one for all.

Neither is it granted you, that admonitions and reproofs, and decreeing of Excommunications should be by Officers of other Churches, towards members of any Congregation, though in the same constitution; the contrary most evidently appeareth, even by the practise of the Church of Antioch, who brought the matter to the Church of Ierusalem, which concerned the Church of Ierusalem members, neither may any of the Churches now be subject to the censures of other Congregations, except they must be subject to humane Ordinances: but in case, both the members, and the Church, be obstinate in any knowne sinne, then are the Churches of God bound to admonish her, and reprove her, and reject her; as if the Church of Antiochia had found the Church of Ierusalem all leavened with the Doctrine of Iustification by circumcision; then had the Church of Antiochia power to admonish, reprove, and reject the Church of Ierusalem, and not have communion with them, if they persisted obstinate in that evill; for the Church of Antiochia was not inferiour in power to the Church of Ierusalem.

Thus much for your seventh Reason.

IN the beginning of your Eighth Reason you say they grant and confess, That Churches of one constitution ought to withdraw from, and renounce communion and fellowship with a Congregation or Church that is fallen into heresy, or false Doctrine, and evil discipline &c.

I answer, I have granted you, that in the conclusion of the answer to your 7th Reason, if the Church stand obstinate in sinne, and will not be reclaimed:

But that she should be complained on to Synods, and Classes, and subject to their censures, that is but a question of your same begging, and remains for you to prove, and denied of me.

The next thing you would know is the difference between excommunication and rejection, and would seeme to make them both one;

a Th. 10.

To which Answer, Thus had power to reject a person, but we doe not reade that he had power of himselfe to excommunicate that person.

A wicked man may be said to reject God when he rejecteth his Word. So Saul rejected God. (1 Sam. 15. 23. therefore God rejected him from being King. vers. 26. but did he excommunicate God? So the people of Israel rejected God (1 Sam. 8. 7 and 10. 19. Did they therefore excommunicate God?)

Here Mr. Edwards, you may see that Excommunication is more than rejection, as it also plainly appears by Pauls words, 1 Cor. 5. 4. 5. where he delivers unto them the forme of Excommunication, in these words; When ye are gathered together, and any stand, in the name of our Lord Iesus Christ, that such a one by the power of our Lord Iesus Christ be delivered unto Satan, &c. Here Mr. Edwards, you may plainly see the forme of this part of the Lords house; This you see Paul had determined before; and also that Pauls spirit was together with the Church in the action doing; yet Paul tooke not upon him that power of himselfe, but committed the action to the Church who had the power of our Lord Iesus Christ, as he himselfe testifieth, which plainly proves, that the Church had the power that Paul had not; for though Paul was a good Counsellor, yet he was no executioner in that action, but as a member for his part. Here Mr. Edwards you may see the difference between rejection and excommunication; a man in rejecting the Law of God may be said to reject God, and he that addes to, or diminisheth from the Lawes of God, rejects God, in rejecting the counsell of God, which injoyne him neither to adde, nor diminish; but you by pleading for your unknowne Synods and ungrounded dependence, reject the counsell of God: and so doe all those, that assist you in it.

The next thing you affirme is; That this government of Independent Churches (which I have proved to be Christ's government) over-throweth the Communion of Saints.

To which I answer, This appears to be contrary by that which hath beene said already; as for example, the difference betwene the Church of Antiochia, and the Church of Ierusalem: turned to good, because they undertooke not the authority to determine the case themselves, as hath beene said; because it was against the members of the Church of Ierusalem: and this increased union and communion in both Churches, as we may plainly see, for Peter communicated unto them what God had revealed unto him: and Paul & Barnabas declared what God had done by them. Iudas calls them brethren to consider what Peter had declared; and books in which the Scripture manifesteth how it agreed with the words of the Prophets, as you may read at large, in Act. 15. Thus you may see what I wrote Communion was betwene these Churches that were both Independent.

Now, whenas you say we are not in Christ's Common-wealth or Nation,

I doe affirme it may stand with Christ's Church in a Common-wealth, as may plainly appeare in the three first Chapters of the Revelations, which testifies that there were seven Churches in Asia, and these seven Churches were compared to seven golden Candlestickes, and every Candlestick stood by it self, and held forth her owne light, as appeares by those severall messages, which were sent to those seven Churches: for had they had a dependencie one upon another in respect of power, then one message would have served unto them all: and what fault any of the Churches or Angels were guilty of, would have been laid unto the charge of all the Churches and Angels; but wee see it was otherwise: As for instance, there was none charged for suffering the woman Jezabel to teach the people, to commit fornication, and to eat things sacrificed to idols, but the Angell of Thyatira; by this you may plainly see there was not one Angell set over them all, nor one Synod appointed to judge and correct them all, which is the thing your labour for: Yet it cannot be said that the Independencie of these seven Churches binded their communion, either with Christ their head, or one with another; neither was it any disturbance to the Common-wealth or Nation wherein they lived.

And here you cannot say that I have evaded both your question and you directly, to these your doubts, and suppositions, and so many of your lies, which have bene your pleasure but in this Scott: And moreover, I will answer all your many Reasons

b Rev. 1. 20.

Rev. 2. 20.



I come to them (though they be joyned in battle with these) I meane your following Reasons against Toleration; and also batter, or drive backe your answers which you have made to the Six Reasons, which you say be theirs, and yet neither this Scout, nor the joyned, nor the subjoyned forces, shall be able to discover what strength is on my side, although they be formed by you in battle array.



Now I have proved the Independant Government to be Christs Government; I will also prove in my Answers to these your following Reasons, that the Independant Congregations performe Christs publike worship, and therefore ought to be tolerated, and maintained in the practise thereof.

IN the beginning of your first Reason against Toleration, you grant, that the Scriptures speake much for Toleration, and bearing with one another in many things, both in matters of opinion and practise, and the Scriptures you quote are very pertinent to this purpose, but alwayes provided, they are to be understood as spoken properly to particular Congregations, and not unto any whole Nation.

But to stand for the Toleration of the maintenance of Heresie, and Schisme, is not the Toleration that we plead for (as farre as hath beene yet made knowne) but rather your insinuation for I have declared unto you already in the driving backe of the first Scout of your Army, That God hath provided a way and meanes to purge every Congregation of his from all such persons that doe offend, whether it be in matters of Faith or Order. Neither doe any that stand for Christian liberty condemne them for cruelty, or that it is against charitie.

For if we compare the Church with one man or a few then it will easily appeare, that the one doeth out-weigh the other: and you say, Calvin saith, It is cruell mercy which preferres one man, or a few, before the Church: To these words of Calvin I doe fully agree unto, for they are of the same nature with my former Answers to your Reasons against Independencie, where I have proved against you, that the weight and power lieth in the Church and that the Church is above the Ministers, and that the Ministers have

have their power by the Church to exercise in the Church, and not the Church by the Ministers.

The next thing to be considered in this your Reason, is your peremptory affirmation, but grounded upon no Scripture, (namely) *That to set up Independant and separated Churches, is a Schisme in it selfe, and thus it will make great disturbance in the Church, both to the outward peace, and to the faith and conscience of the people of the Kingdome.*

Now that it is a Schisme in it selfe, I deny, and prove the contrary thus;

God hath commanded all his people to separate themselves from all Idolatry * and false worshipping * and false worshippers * (and therefore it is no Schisme) except you will make God the Author of Schisme) & this is according to the Prophet *Esaiahs* words, *E/ay 1.* which is the first Lesson that every one ought to learne; even to cease to doe evill. But I hope it will not be denied but that they are to learne another lesson, which is, to learne to doe well; but to doe well is to keepe all Gods Commandements, and to obey God rather then men.

a 3 Cor. 6.
14, 15. 16.

17.
d Rev. 14. 9,
10, 11. 12.
e Chap. 12.

4.

Now Gods commands to his people, is, that they learne to know the forme of the house (as I have told you before) and all the Ordinances of the house, and to doe them, *Ezek. 43. 11.* but the Ordinances of Christs Kingdome under the Gospell, (amongst the rest) are Doctrine, Fellowship, breaking of Bread, and Prayer; which Ordinances the Saints continued stedfastly in, and are commended for their constancie in the same, *Act. 2. 42.* and that in every particular Church or Congregation, though there were divers in one Nation, and yet I hope you will not affirme it was any disturbance to the Nation (otherwise then Christs hath shewed shall ever be, that the seed of the Serpent shall persecute the seede of the Woman) for Gods people are said to be a peaceable people, and the Lord himself hath said that he hath set them in the world as Lambs among Wolves. Now there must needs be a disagreement betweene Lambes and Wolves but the Lambes are not the cause thereof. By this you may see that Separation is not a Scisme, but obedience to Gods Commandement.

And for any Magistrate to give way for men to separate from the worship of the Kingdome, established by Law (if that worship be not according to Gods Law) is the Magistrates duty; and the Magistrate shall partake of no sinne in so doing because there is no sinne committed. Therefore the Magistrate ought not to forbid the practise of Gods Worship; when hee hath

high power to command it: for he is set up for the praise of those that doe well, and for the punishment of evil-doers.

See the 3. &
4 leaf of
his Epistle.

And therefore you did well, when you admonished the Parliament in your Epistle, to cast out of the way all stambling blockes, and to brake downe all Images, and Crucifixes: and to throw downe all Altars, and remove the High places, and to brake to pieces the brazen Serpents which have bene so abused to Idolatry and Superstition. So then you grant, that much may be done (as it seemeth by your speech) and yet if there be not a full reformation, even to the throwing downe of the High places, it will prove a blemish to the reformers.

Reason. 1.
Pag. 23.

You saye that doth not forbid, when he hath power to command. But I hope you doubt not but the Parliament hath power, and therefore whatsoever they doe not forbid (by your owne ground) they have or doe command.

But in the Protestation, they have not forbidden Gods Worship, which is according to his Word; but they have Protested (and have enjoyned others so to doe) to maintaine and defend the Protestant Religion, expressed in the Doctrine of the Church of England, against all Popery, and Popish Innovations, within this Realme &c. And in the Interpretation of their meaning of the said Oath, they binde us neither to the forme of Worship, Discipline, or Government, nor any Rites or Ceremonies of the said Church of England.

Now if we must withstand Popery, and Popish Innovations, then we must needs withstand such dependencie as makes up a whole Nation a Church both good and bad, without separating the precious from the vile, and also such Synods or Councils that decree and make Lawes, and impose them upon any Church to keepe, having not the Word of God to warrant them; for these are Popish Innovations, and to be withstood by us, according to our Oath.

And truly Mr. Edwards, you might have asked the independant Ministers a question in private, (for you knew where to finde them) and not have propounded so filly a question before the Parliament, when there was none there to answer you.

Pag. 23.

Your Question is, *Whether it be fitting, that well meaning Christians should be suffered to goe to make Churches?*

To this I Answer, It is fitter for well meaning Christians than for ill-meaning Christians, for well-meaning Christians be the fittest on the earth to make Churches, and to choise their Officers; whether they be Taylors, Felt-makers, Button-makers, Tent-makers, Shepherds, or Ploughmen, or what honest Trade

Trade forever, if they are well-meaning Christians; but ill-meaning Priests are very unfit men to make Churches; because what they build up with one hand, they pull downe with the other.

Remember you seeme to feare the spreading of Heresies, if there be not a hindrance of these Assemblies.

But you should rather feare that your owne glory would be eclipsed by their gifts and graces; for they are not men of so meane parts. as you would make them: but are able to divide the Word of God aright by the spirit that God hath given them. Therefore I would wish you rather to let your heart bleed for your selfe. and for the evils that you have done. For Christ will never suffer any to perish for whom he died.

Thus much for your first Reason.

[N]ow your second Reason you say, the Toleration desired will not helpe to heale the Schismes and Rents of your Church.

To which I answer, that if your Church be not the Church of Christ, it will not heale it indeede, for though the Prophets would have healed Babel, it could not be healed.

You say that Ministers and people will not submit to the Reformation and Government settled by Law.

It is very like so, if it be not free from Innovations of Popery, because they are sworn to the contrary.

But you say many doubts will arise in the peoples mindes, that the Government of your Church is not ordered according to the Word of God.

To this I answer. If you meane the Church of Englands Government, established by the Canon Law. I thinke it is out of doubt with the most, for they that understand but little doe see and know that that Government is vaine and Popish; and that is the reason (as I conceive) why so many refuse to conform to it: and if you feare that that will prove so great a division; you may doe well to counsell the Magistrates, to expell all such Government, and to reject all such Synods and Counsells. and to labour to understand the minde of God, and to set up his Government over Belcevers in the Kingdome of England.

And whereas you say, that many of the people who yet be not in this Church way, are possessed with these principles (of the Independant way) and much looking towards it:

I say it is pitty they should any longer be led about by the way of the Wilderness.

2. You doe affirme, that the mindes of multitudes of Professors in England

England, and especially in the City of London, are upon all occasions, very apt to fall to any way in Doctrine or discipline, that is not commonly received by the Church.

I answer, Indeede the Proverbe is verified upon them. The burned child dreads the fire; for they have beene so long deceived by your false glosses, that now their eyes being a little open, the light appeareth very sweete unto them; yea, although they see men but like trees, as the blinde man, when his eyes began to be opened, who had beene blinde from his birth.

The third thing which you have laid downe in this Reason, is, That the Ministers shal not be tied, from preaching those points in publicke, nor from speaking of them in private.

To which I answer, I hope they will not indeede, for it were their great sinne, if they should not declare Gods whole Councell, so farre as he hath revealed it unto them.

But if they would (you say) the people both men and women, are so strangely bold and pragmaticall, and so highly concerned of their way as the Kingdome of Christ and the only way of Christ, that out of those principles, they would be drawing many of their friendship and kindred, and many would (say you) come unto them.

I answer, that this (I hope) you count a vertue, for it is the property of the Sheepe when they fare well, to call their fellows. But Hogges will not doe so.

The fourth thing to be minded is (that you say) Liberty, the power of government, and rule, to be in the people, are mighty pleasing to flesh and blood, especially in meane persons, and such as have beene kept under.

To which I answer, that they that have beene kept under, have beene kept under by the tyranny of the Man of Sinne; This you confesse to be especially the poore, upon whom those Taskemasters have laid the greatest burthens. Therefore for them to affect liberty is no wonder.

And whereas you say they would have the power and Rule:

I answer, It is not any power or Rule which is pleasing to the flesh (as you speake, thinking them to be like those Priests, Whose god is their belly, whose glory is their shame, who minde earthly things) but it is the power of Christ which they stand for, as they are members of the Churches of Christ; to which Churches Christ the King thereof hath given all power in spirituall things.

And that the Church of Christ consisteth of meane persons, is no wonder; for wee have learned, that the poore receiveth the Gospell, and you know you have granted, that it stands with the light and Law of Nature, That the liberty, power, and rule, should

should be in the whole, and not in one man or a few; so that the power must rest in the body, and not in the Officers, though the Church be never so poore.

Now the fifth thing you minde in this Reason is, That Toleration will be made use of to strengthen their way.

And you also conclude, it will be granted, that the ablest Ministers could not answer them, and therefore were content they should have a Toleration.

You doe very well to feare the worst, but you had done better if you had armed your selfe against them, and answered the Scriptures, they bring by Scripture: But it is a plaine case, you could not do that, & therefore your feare was just; but if you were a wellminded man, or a wellmeaning Christian man, you should not have feared the comming of the truth to light, nor have been afraid of reformation, because it would worke to your greater divisions, and rents, for Christ came not to set peace upon the earth, (as I have told you before) but the seede of the Serpent will be ever playing his part.

Thus much for your second Reason.

I*n your third Reason you affirme, That Toleration will breed divisions, and Schismes, disturbing the peace and quiet of Churches, and Townes.*

I answer, I have told you already, we plead for no. toleration that shall disturbe the peace of Churches or Townes.

Moreover, you say, it will not onely doe so, but it will also breed divisions in families betweene husband and wife, brother, and brother.

To which I answer. There was a division in the first Family that ever was, and brother rose up against brother. but Toleration was not the cause of it; but the malice of Sathan in the seed of the Serpent, as it hath beene, and is now at this day.

And this is according to Christs words, Luke 12. 52, 53. which saith, *That there shall be five in one house, two against three, and three against two, &c. and in Matth. 10. 34, 35, 36. Thinke not (saith he) that I come to send peace into the earth, I came not to send peace, but the sword: For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in Law against her mother in Law, and a mans enemies shall be they of his owne household; and moreover, in Luke 21. 16. our Saviour doth declare, that we shall be betrayed, both by parents, and brethren, and kinsfolkes, and friends.*

Now if Christ may be said to be the Author of evill, then you may say that Toleration of true Religion is the cause of this division.

Againe you say, (*O how*) *this will occasion disobedience.*

To this your Lamentation I answer. O that you would remember the rule* that every servant ought to count his Master worthy of all honour: and in the judgement of charitie beleeve, that persons professing the Gospel will learne that lesson.

Next you say O how will this take away that power & authority which God hath given to Husbands, Fathers, and Masters, over wives, children, and servants.

To this I answer, O! that you would consider the text in 1 Cor. 7. which plainly declares that the wife may be a beleever, & the husband an unbeliever. but if you have considered this text, I pray you tell me, what authority this unbelieving husband hath over the conscience of his beleeving wife; It is true, he hath authority over her in bodily and civill respects, but not to be a Lord over her conscience; and the like may be said of fathers and masters, and it is the very same authority which the Sovereigne hath over all his subjects, & therefore it must needs reach to families: for it is granted that the King hath power (according to the Law) over the bodies, goods, and lives of all his subjects; yet it is Christ the King of Kings that reigneth over their consciences: and thus you may see it taketh away no authority which God hath given to them.

The next thing you say is, that they cannot be certaine, that their servants and children sanctifie the Lords day.

To which I answer, that indeede unbelieving Masters take as little care of this, as they that have given liberty so prophane the Lords Day; but beleeving Parents and Masters, may easily know (if their children or servants be of any Congregation) what their life and conversation is, and therefore this can hinder no duties, or workes of Families (as you falsely affirme) nor crosse the good and peace of Families.

By this you may see, that this your groundlesse affirmation, is no good Reason against Toleration.

And therefore the Court of Parliament (to whom you submit for judgement) may easily see that good members both for Churches and Common-wealths, may issue out of such Families, that live under Christs government, and that such Families may be good Nurseries, both for Church and Common-wealth.

Thus much for your third Reason.

IN your fourth Reason you doe affirme, that there will be great danger of disputes amongst you about Government and Worship, and Doctrine, and practises (in the Conclusion) you say, it will be about a question where Saints goe when they die, whether to heaven or a third place.

I Answer, This is a question I never heard amongst the Separates, (or any of those whom you call Independant men), but amongst the Papists of Rome, and England.

The next thing is, about sitting with hats on to breake bread?

I Answer, this may be a question indeed, but not to breede division; for it may be as lawfull for one man to sit covered & another uncovered, as it may be lawfull for one man to receive it sitting, and another lying in bed. But if any man list to be contentious, the Churches of God have no such custome.

Thus much for your Fourth Reason.

IN your fifth Reason you affirme, that the Ministers of the Kingdome, can have little assurance, of the continuance of their flocks to them, if such a toleration be granted, but that the tolerated Churches will admit them into fellowship, and increase Churches out of their labours: and that they should doe little else but spend and be spent.

To this I answer, that if you were the Ministers of Christ, as you would be taken to be, it might be your comfort, joy, and glory, for it was the Apostles worke to gather the Saints, and to travell in birth of children; and they did not grudge that they were added unto the Churches of Christ, but tooke care for them being so added, for the care of all Churches lay upon them, and therefore they were as Fathers, and Nurses, unto them; and the Gospell admits of no such theft as to steale away members from other Churches: but if men draw neere to the truth (which never were members of any Church) and offer themselves to joyne unto us; we may admit them upon good experience of their life and conversation, for those members that travelled from one Church to another were commended unto those Churches by Letters from the Church where they were members, or else they could not have beene admitted: and thus you may see the way of the Gospell admits of no such disorder.

Now whereas you say; that this Toleration upon any light occasion of demanding dues, or preaching against any thing they like not, opens a wide doore, and will invite them to desert their Ministers.

I answer, by demanding of that which you call dues; you may indeede give just occasion, for you may demand for due, that which is not due; as all the Priests of England doe. Like-

wise by preaching of Doctrine, you may give just occasion, if you iustifie the wicked, and condemne the just, and make sad the hearts of those whom God would not have made sad; and then if your people flye from you, you may thanke your selves; but concerning what you count to be your due, I will declare hereafter.*

* For this
for the Re-
ply to his
Answer to
their third
Reason for
Toleration.

Thus much for your fifth Reason.

Now in the beginning of your sixth Reason, you say, that liberty will be an undoubted meanes and way of their infinite multiplication and increase, even to thirty fould.

Truely I thinke you are afraid, as Pharaoh was, least the Lords people should grow mightier then you.

Next you say, if the Parliament could like to have more of the breede of them, and have a delight to have multitudes exempted from the Ecclesiasticall Lawes of the Land, &c.

I answer, it is no disgrace to the Parliament, if they should so delight, though never Parliament before had done the like.

Moreover, you say, they have increased within this nine moneths, without a toleration, therefore (you conclude) they would multiply much, if they had a toleration. In many, if not in most Townes and Parishes, and you say it cannot be helped.

All this I grant may be; although they have not a Toleration, I thinke they will increase; for the Taskmasters can lay no heavier burthens upon them, then they have laid already: but though they should increase, it will not be unprofitable, for the increase of beleevers will be the strength and glory of the Kingdome; for they will in all lawfull things, be subject to the Kings Majestie their dread Sovereigne, and to all the wholesome Lawes of his Land, and therefore it will be no danger to have (as you say) swarmes of them.

Thus much for your Sixth Reason.

Page 29.

IN your 7th. Reason you affirme, that it will be very prejudiciall dangerous and insufferable to this Kingdome, for Saints two, or three, or more, to gather, and combine themselves in Church Fellowship, having one power from Christ their immediate heade: without expecting warrant from any Governors.

First, whereas you say it will be prejudiciall:

I answer, It can prejudice none in the Kingdome, except it be the Priests, and it will be but of a little tithes, which they dare not in conscience pay, because those Jewish Ceremonies are ceased,

creased, and if they have not Toleration, that will be all one (in that respect,) for they will rather suffer, then doe any thing against conscience.

Now whereas you say it will be dangerous, and insufferable to the Kingdome, both these I deny; for if they were offensive people, two or three, or a few could doe but little hurt. But they have beene proved to be a peaceable people, and the suffering of such hath never beene dangerous to any Nation, but the not suffering of such to live quietly in a Land, or to passe quietly thorow a land, hath brought Judgements upon such Lands.

Now whereas you seeme to imply, that they should aske leave of the Magistrate, to gather and combine themselves into visible Churches, &c.

I answer, I doe not reade that any ever asked leave of the Magistrate for such a thing; nor to performe any of the parts of Gods Worship or Discipline: and yet you confesse that these independant men doe petition, to the Parliament for liberty. * * For this Now I pray you Master Edwards, would you have Magistrates, ^{for his Book} and Kings, and Princes to have more power over their subjects ^{Pag 5} then over their bodies, estates, and lives? would you have them be Lords over their consciences? I pray you where must Christ reigne then? Must he sit at the Magistrats footstoolle? and take what power the Magistrate will give him? (I meane spirituall power of gathering and making Churches) and such Lawes as the Magistrate will give him leave to have, to rule over them by? Here you thrust Christ into a narrow corner; for you would faine force him to give his glory to some other, and his praise to some graven Image, of your owne devising, which he hath said he will not doe. * ^{* Ely 4. 2.}

But methinkes it were fitter for men of your coate, to ground the Government of Christs Church, upon the written Word of God, and not upon Statute Lawes, nor Canon Lawes, which you call Ecclesiasticall; for it will be no disparagement to the Imperiall Crowne of this Realme, for Christs Church to be governed by Christs owne Lawes.

The next thing is, you say, the Oath of Supremacie was appointed by ^{Pag. 30. line} ^{30. 31.} Law for Ecclesiasticall persons to take.

Me thinkes that was a good consideration, for Ecclesiasticall persons have beene in all ages ready to tyrannize, over Kings and Emperours.

But now you aske the independant men (as you call them) a question; but before you come to the question, you lay downe an affirmation or a conclusion: (namely) That these independant men give power to the Churches.

To which I answer; If they should doe so, they were very ignorant, and very presumptuous, for Christ hath given power to the Churches, and all the Ministers that doe administer in the Churches, must have the power by the Church.

But say you, they give that power to the Churches, which the Papists give unto the Pope.

I answer, if they doe so they are blasphemers for the Papists acknowledge the Pope to be the head of the Church: which title all men ought to give onely unto Christ.

But now to your question; which is, whether they will take the Oath of Supremacie, or doe acknowledge in their prayers, The King Defender of the Faith?

To which I answer, This Ooth you say, was ordained for Ecclesiasticall persons, and I hope these Ecclesiasticall independent men (if I may safely so call them) will ever, both acknowledge, and maintaine, that the King is supreme over all the Land, therefore over the Church of the Land, though it consist of the Clergie, as it appeares by that Oath which you say was appointed for the Clergie.

But whether they doe acknowledge the King, defender of the Faith, &c. which is the later part of your Question?

To this I answer. It is out of all doubt, that these men doe desire from their heart, (as well as all the Lords people) that the King may defend the Faith of Christ Jesus, and daily make their prayers and supplications to God for him, and that in conscience, and obedience to God, being commanded in his Word so to doe, for they know it is a duty laid upon them; for prayers and supplications must be made for Kings, and all them that be in authoritie; ^b but we can make acceptable prayers, but the Saints, ^c for the prayers of the wicked are abomination unto the Lord. But that all Kings have beene defenders of the Faith of Christ, I deny; for there is but one Faith, ^d and those that do maintaine that true faith of our Lord Jesus Christ, lawfully have that title given them; and none other may lawfully have it but they.

You will happily say, *Queene Mary* was not a Defender of the Faith. But I say unto you, if the Crowne of England give unto Kings and Queenes that title; *Queene Mary* had as much right to the title as *Queene Elizabeth*. ^e

Secondly, you say, they hold that the imposition of lawfull things, doth make them unlawfull, (which you say is a strange paradoxe.)

I answer, the imposition of lawfull things doe not make them unlawfull, if he that imposeth them have authoritie so to doe: as for example; the imposition of an Oath is very lawfull; but

^b 1 Tim. 2.

^c 1. 2.

^e Pro. 15. 8.

^d Eph. 4. 5.

^e Psal. 31. lin. 26.

if it be imposed by him that hath not authoritie, though it make not the Oath unlawfull simply in it selfe, yet it makes the use of it unlawfull, at that time, both to him and to me.

But as for formes of prayer: which (you say) they doe confesse to be for order, and lawfull in themselves, yet unlawfull, being imposed.

I say, not as you say, they say, for I know no forme of prayer lawfull in it selfe, for any of the Lords people to tie themselves unto; nor that ever was imposed upon any by Christ, or his Apostles; (We reade in 1 Tim. 2. 1.2. that all manner of prayers must be made unto God; and amongst other, supplications must be made for Kings, but there was no forme of words given by which wee must pray for any: and we are commanded to pray with the Spirit, and to pray with understanding;) but we are commanded to avoid an evill manner of praying; that we should not be like the Hipocrites; which love to stand and pray in the Synagogues; nor that we should make vaine repetitions as the Heathens, which thinke to be heard for their much babbling; and as also we are forbidden an evill manner of praying; so wee are commanded by God what manner to use, as it is plaine in *Matth. 6. 9.*

The manner is that wee must in our prayers acknowledge God to be our Father.

And secondly, That he is in heaven.

Thirdly, we must give glory to his Name.

Fourthly, we must pray for the coming of his Kingdom.

Fifthly, we must pray that the Lords Will may be done, both in earth and in heaven.

Sixthly, wee must pray for all things necessary for this life, which is there set forth under the name of daily bread.

Seventhly, wee must pray for the forgiveness of our owne finnes; and we are also put in minde, that as wee would have our owne finnes forgiven, so we should forgive others; if they acknowledge their offences according to that in *Luke 17. 4.* If thy brother trespass against thee seven times a day, and seven times a day, and say it repenteth him, &c.

Eightly, we must pray against temptations to be delivered from the evils thereof.

And lastly, we must conclude with thanksgiving acknowledging the Kingdom to be the Lords and all power, and glory to be due unto him, not onely for that present time, but for ever.

Hence you may see we are taught the manner how we ought to pray, but we are tied to no forme of words, yet we are to beleieve that this is a perfect Rule, and that we may sufficiently ground all the

the petitions we neede to put up from this very rule.

As for Example.

As we desire to acknowledge God to be *our Father*, so wee ought to desire, that others would doe the like.

And whereas we ought to pray for the Kingdome of God to come, we are not to limit it to this, (that Christ may come to rule in us onely) but that he may rule as a King in the heart of all his chosen.

Neither ought wee alone to acknowledge praises but wee ought to desire that prayſes to God may be acknowledged by others also, and that they may grant the *Kingdome, and power, and glory* to be his, not that he should be a King onely to rule in the hearts of men, but also that he may rule and governe the actions of the bodies of men in his outward worship: as we are commanded to *glorifie God with our bodies and soules*, and the reason, is *because they are his*, 1 Cor. 6. 20. Now, if our *bodies and soules* be Gods, then it must needs be granted, that it is in spirituall worship: for in all civill things it hath beene acknowledged already, that both bodies and lives are our soveraigne Lord the Kings; in whose Land we dwell.

Now if there were any forme of prayer for men to bind themselves unto, it would have beene shewed, either in this Scripture, or in *some other*; which thing you have not yet proved.

That they were not tied to this forme of words is plaine by another Evangelist, which doth not use the same words, but addeth some, and leaveth out other some; and also the whole forme of thanksgiving, is left out by Luke, (Luke 11. 2. 3. 4. Compared with Matthe. 6. 9.) and to seeke the helpe of any booke but the Bible to teach men to pray, is to disable God which hath promised to give Believers his Spirit, whereby they shall cry *Abba Father*, and that that Spirit should leade them into all truth, and bring all things to their remembrance. Therefore a forme of prayer for men to tie themselves unto, cannot be sufficient and pleasing to God, though it were never imposed by any.

1. Rom. 8. 15.
d Ioh. 14.
26.

Thirdly, you lay another slander upon us, as though we should affirme, that Christian Princes, and Magistrates, who are defenders of the Faith have no more to doe in and about the Church, then Heathen Princes.

This is not true, for we know that Christian Princes, and Magistrates ought to be members of Christs Church; and so being, they may be Officers in the Church; And if they be Defenders of the Faith, they be such as defend the pure worship of God, manifested in his Word, as also the true professors thereof, and that against all tyrannicall power that shall attempt to suppress either it or them, as the good Kings of Judah and Israel

did

aid, by slaying the Servants and Prophets of Baal who had slaine the Lords people.

But Heathen Kings cannot be said to be members of the Church of Christ before they know Christ, and then they become Christian Kings. Therefore, to vent upon all occasions, such principles as you see wee hold, and maintaine, is not (as you say) dangerous and insufferable, neither are the people.

But you say further, that the people for a great part of them are beady and refractory, and proud, and bitter, and scornfull, and disspisers of authority, and that they will not suffer publike prayers to be prayed, but that by their gesture and threatening of the Ministers, they have laboured to hinder the use of them: And these people (I gather from your owne words) are the professors in England, and especially in the city of London; and it is very like to be so; because they were there at the time of your service; (for neither the Separates nor Semiseparates (as you call them) use to be there at the time of your service (for ought I know:) and these Professors you have also called *Idle, & busibodies; satlers also*, as it is said, 1 Tim. 5. 13. *very wanton in their wits (say you) affecting novelties in Religion, and liking of points that are not established nor commonly held, and these you say are many of the professors.* And in your second Reason against Toleration, pag. 24. (you say) that the mindes of multitudes of the Professors in England, and especially in this citie, are upon all occasions very apt to fall in any way in Doctrine or Discipline that is not commonly received by the Church, &c. But I tel you, you ought not to blame any for withstanding any thing in Gods worship, which is not grounded in his Word: Neither (if the whole body of the worship there tendered be the invention of man) ought any of them to be blamed for opposing such a worship; because it is according to their Protestation.

* For this see the third part of his Answer to their second Reason against Toleration, pag. 30.

Yet I justifie none that will oppose disorderly, as either by casting up of bats, or threatening the Minister, or any the like unseemely behaviour; for I judge it better for them to depart in peace, if they have not faith in the action performed.

But methinkes (Mr. Edwards) you have soulely missed it, in that you have thus vilified your brethren: to call them by the names of those mockers which (Paul testified) should come in the last time, that should be beady, and high minded, and proud, boasters, and despisers of authority; for such as these have not the power of godlinesse, (and by this you make your Church a house Church, and defile shrewdly your owne nest, and make it appeare to all men that you live in a Cage of uncleane birds) & therefore you are commanded, 1 Tim. 3. *ded from such to turne aside;* if the feare of God be in your heart. 5.

Moreover, You say, you feare they will not tolerate the Government established by the Ecclesiasticall, and civill Lawes; and you would saine farther the cause of this your feare upon Separates, and Independencie, whereas you cannot be so ignorant, but that you must know, that the government established by Law may stand without the leave of Separates, for they have neither power to give toleration, nor to prohibit toleration, for, or against any thing.

But you say, you would rather pray against toleration, than prophesie of the wofull effects of it.

I answer, if you can make such a prayer in a time acceptable, then sometimes such prayers will be accepted which are not grounded upon Gods Word.

But of the wofullest effects of toleration, you have prophesied already; in that you say, *they will withstand your Doctrine and your dues, * and that will be a wofull effect indeede | when you shall be driven, to cry out, Alas, alas, that great city Babylon, for in one houre is thy great wealth come to desolation.*

Thus much for your Seventh Reason.

* For this see his fifth Reason against Toleration. pag. 28. lin. 12. 13.

IN your Eighth Reason, you affirme, *That these Independent men, where they have power, as in New-England, will not tolerate any Churches or Governments, but in their owne way.*

In using the word *these*, you carry the matter so darkely, that I know not whom you meane, for you have named none.

But you seeme to say, they be men that have power in New England.

I answer, Indeeede it may happen to be so; That there may be some men there, that take upon them authority, to binde mens consciences, as you and all your fellowes do here. But if it have beene so, I thinke it was, because they had (here in England) taken upon them an oath of conformity, (as you have sometimes done;) and because the tyranny of the Prelats was so mighty, against all good men, that they were faine to go away privately, and so had not time or opportunity publicly to disclaime this their Oath; and then there might be feare, that upon complaint made for disorder committed there, in suffering the liberty of the Gospel there, which could not be admitted here, they might have beene sent for backe by their Ordinaries, and so have been committed to some stincking prison, here in London, there to have beene murdered, as divers of the Lords people have beene, of these late yeares, as I am able to prove of my owne knowledge; and if they have banished any out of their Patents,

that

that were neither disturbers of the peace, of the Land, nor the worship practised in the Land, I am perswaded, it was their weakness, and I hope they will never attempt to doe the like. But I am still perswaded, they did it upon the same ground, that having knowledge in themselves, that their former Oath, might be a snare unto them, if they did not hold still some correspondence with the practise of England, even till God should open a way or meanes for them to seeke free liberty for all, by the approbation of authority.

The next thing you minde against them is, that they would not admit liberty, to some of their brethren, which were godly Ministers, though they did approve of them, as being against Ceremonies.

To this, 1. I answer, that it is strange that any man should send to aske their liberty. 2. It is much more strange to me (if it be true, as you say, that these men were against Ceremonies) that there should be any difference betweene them, and the Ministers in New England.

But it seemes (by your speech) they would have gone in a middle way, which presuppoeth to me, that they are so farre from being against Ceremonies, that are already invented, that they would have set up some invention of their owne.

The next thing you charge some of them with, is, That they would not admit into fellowship, those that would not enter into their Covenant, and professe faith, and submit to their Church Orders, though they would be of their Church

Me thinkes you have strange evasions, but I pray you answer me to these two questions; the first is, how men of yeares of discretion, may (by the rule of Gods Word) be admitted into fellowship, and not professe their faith.

Secondly, how men may be accounted, to be of this Church, and not submit unto the orders of the Church: Seeing that the Apostle Paul had these two things to rejoyce in; the beholding of the Saints stedfast faith, and comely order, in the Church.

But you say, that these men who would faine have a toleration in this great kingdome, will not allow any in their small particular Congregations.

Truely (Mr. Edwards) It were good for you to labour to understand the minde and will of God for your selfe, and have charitie towards your brethren; and hope well, that they have so much knowledge, of the Lords will, that they will not pleade for such an absurdity, as to set up one Church, within another, and so make a schisme. But the Toleration they plead for, is that Gods true worship, may be set up in the Kingdome: by those that understand what it is; and that by the sufferance of
the

the Governors; and that it should be seded in a peaceable way; which would be farre from disturbing the peace of three Kingdomes, (as you invectively speake;) but to let up a Congregation in a Congregation, would be confusion, even as to let up one Kingdome within another.

The next thing you charge them with, is, that they are partiall; (by a supposition of your owne;) for you say, it is ordinary for men, when they are not in place, nor have no power in Church or Common-wealth; and hold also Doctrines and principles contrary to what is held and established, to plead for Toleration; but when the same men come to have place and power (say you) they will not tolerate others; and you say, that you doe believe that these are the men, wh ch now indeavour a toleration.

To this I answer, you may doe well to let this beleeve of yours be no Article of your faith, because it stands upon no ground; for though a man may hope the best, and feare the worst; yet he may beleeve nothing but what he hath prooffe for. But I doe beleeve that all this is your evill surmising, (to think, that if they had power in their hands to settle a Government, they would tolerate none but their independant way,) as it may plainly appeare by the *Protestation Protested*, which you quote here for your Author, for though the Protestor declare what he would have for the Churches of the Saints; yet he doth not take upon him to determine, what Government or rule, shall be set up in the Land, to bring men out of darkenesse to light, but leaveth that to the judgement of them which have the power, even the King and Parliament.

Thus much for your Eight Reason.

I*n your ninth Reason you affirme, that toleration may be demanded, upon the same grounds, for Brownists, Anabaptists, and Familists, and others, who professe it is their conscience.*

To which I answer; That seeing you plead for them, I may well hold my peace. But I thinke the *Familists* will not aske liberty for toleration if they be as (I doe conceive) of the *Sect of the Libertines* mention in the *Acts*.

But, say you, these may be pleaded for upon better grounds then Semi-Separates, and the Reason you say is, because they deny the truth of your Church.

Answer. I do beleeve, those (whom you call *Semi-Separates*) do deny the truth of your Church also; (though not in all respects,) and so farre as they be *Separates*, they must needs deny the Church from which they *Separate*.

But you here demand, whether Papists may not petition and have hope for,

for toleration, seeing it is their conscience.

To this I answer, I know no reason why they may not petition and hope to speede also, seeing they have many friends in the Kingdome.

Further, you adde, that if one sort may have an exemption from the Religion established, why not others?

I answer, There may be many reasons given, why those may not have freedome (of any great resorts in the Land) which have often attempted, by plots, and treachery to ruinate the Land.

The next thing you affirme, is, if ever the doore of toleration, should be but a little opened, there would be great crowding in.

To this I answer, That the more good men doe imbrace the whole truth of God, the better it will be, but there have bene too many crowders and creepers in in all ages: and we may justly feare it will be so still; for the Text saith, in the 2 Pet. 2.2. That many shall follow their destruction, and some of them shall doe it through covetousnesse, who shall with fained words make merchandise of the Lords people (as is plaine in the next verse) whose destruction sleepeth not. But who these creepers in be, appears by the 15. verse of this Chapter, That they were they that loved the wages of unrighteousnesse as Belshazzar did: But if any one so doe, his last end shall be worse then his beginning.

Thus much for your ninth Reason.

IN your Tenth Reason, you affirme, That the first principle of the Independent way, is, That two or three Saints wheresoever, or by what meanes soever they doe arise; separating themselves from the world into the fellowship of the Gospell, are a Church truly gathered: for this you quote Mr. Robinsons Justification, pag. 221.

But in that page there is no such thing written, as I can finde, but seeing it commeth so neere the truth, we neede not to contend about it. For I doe affirme, that a company of Saints, Separated from the world, and gathered into the fellowship of the Gospell (by what meanes so ever it be, that matters not, so it be by the teaching of the Sonne of God, according to that in Heb. 1.1.) these Saints (I say) separating themselves, and being gathered into the fellowship of the Gospell (though they combine themselves without the warrant of the Governours) are a true Church, and have right to all Gods Ordinances, not onely to admit men into fellowship, but also to admonish, to reprove and to cast out of their societie all obstinate offenders amongst them that doe transgresse, either against the first or second Table; having (as hath bene said before) the Spirit of God

guide them, and wisdom from above to judge of persons, and causes, within the Church, though they have nothing to doe to judge those that are without.

And this doth not make way for Libertisme, for Heresies and Sectaries (as you say) neither doth it make men to runne from their owne Ministers, because they restrain them from sinne, or keepe them to Gods Ordinances, (as you doe affirme) for if any separate for any such cause, they shall not be received into fellowship, nor justified of any of the Lords people.

But the way of the Gospell, as hath beene plainly proved, is not to live without Gods Ordinances, nor to live at liberty (as you say) except you meane the liberty wherein Christ hath set them, and commanded them to stand fast, because he hath made them free, Gal. 5. 1. By this you may see the Saints are called into liberty; but not a liberty to sinne (as you would insinuate) but to be freed from the yoke of bondage, which is the tyranny, or tyrannicall government of the Canon Lawes, either of Rome or England.

*But you say, all hereticks, Sectaries, or libertines will count themselves Saints, as well as the Independant men; and the reason you seeme to give for this is, because the Ministers, and Magistrats of the Kingdome, shall not have power to determine who be Saints.**

* Pag. 34.

Now let all men judge what a weighty argument this is, who is he that knows any thing. & knows not this, that the Priests in England which are the Bishops creatures, do generally justifie the wicked, and condemne the just, and are not these meet men to judge Saints? they justifie none that will not be conformable, and yeeld unto the traditions which they have invented, in their Councels and Convocations; though they have not one title of Gods Word to warrant them: Furthermore, they condemne all that will not submit, to their devised worship, even in all the traditions thereof: and this is the dependencie which they have brought all men unto, both high and low, even to be subject to their wills, which is a Law.

But now touching the Magistrate, you would seeme to inferre that he should have no more power than a Priest.

It is plaine, the Priests have no power: but what they have by permission, and sufferance, though they have dependencie upon the Pope himselfe, but the Magistrate hath power given him of God; by whom he is set up, for the praise of those that doe well, and for the punishment of evill doers, and hath the same rule given him (whereby to judge them) that God hath given to his Church; especially Christian Magistrates, notwithstanding

withstanding they are opposed, yet they have power given of God; as you may reade in *Acts 7 35*. *This man Moses whom they forsake, saying, Who made thee a Prince and a Judge, the same God sent for a Prince and a deliverer; and this is he which was as a God unto Aaron; when Aaron was at the mouth of Moses to the people, Exod. 4. 16.* Now if you Priests could have proved your selves as Aaron, then you might have beene assistants to Godly Magistrates to deliver the Lords people out of the hands of Tyrannicall Princes; but contrariwise, you adde afflictions as *Pharaohs Task-masters* did; even you (*Mr. Edwards*) when you say the Lords people are wanton-witted and idle, when they desire to have liberty to serve God. *Exod. 5. 19.*

And thus you sit in the consciences of men; judging zeale to be hypocrisie; but the time will come, when every worke shall be brought to judgement.

And now drawing neere to an end of this Answer to your tenth Reason (which is the last of this your joyned army) it is good to looke backe a little, and consider what hath beene said.

You have spoken much for *Dependencie*; but upon whom you doe depend, I cannot tell;

You labour to bring men into doubts, by your suppositions, but you doe not make any conclusion, which is Gods way, that men fearing God, may expect a blessing when they walke in it, but you cry out for *Dependencie*, upon *Councils*, and *Synods*, and *Churches*; I pray you what *Dependencie* hath the Church of England upon any other Church? for I suppose you will say, that all the Land is but one Church.

If you say, that you have *Dependencie*, upon the Church of Rome; I doe beleve you; for the Bishop of *Canterbury* hath said so much, in his booke, where hee confesseth, Rome to be as leprous *Naaman*, and England to be the same *Naaman* cleansed.

Now that it is the same, may easily be proved, by divers of your owne Authors. But you in your *Epistle*, affirme, it is not cleansed, in that place, where you say, that there is yet *Altars* and *Images*, *Infant Serpents*, abused to *Idolatry*, with divers other things, which you would have purged out.

By this it appeares, that it is the same with Rome, in the very nature of sin, though not in every Circumstance, and this (for any thing can be discerned) is the *Dependencie*, for which you pleade: even the *Dependencie* and *affiance*, betwene Rome and England.

There.

Therefore you should rather have said, *That in the belly of this Dependencie, doth lurke all liberty, and benefite, and whatsoever, Satan, and the corrupt hearts of men have a pleasure to broach. For in that way, it is too common, for men to broach their owne pleasures, for their Religion is made of mens inventions.*

Thus much for your 10th. Reason.

* Pag. 34.

YET furthermore, (for addition to these ten Reasons, you add a Question; * your Question is, *What these men would have in this Toleration, Whether the number of five or sixe Congregations onely, and no more? Or whether the number shall be left undetermined, and be free to multiply? &c.*

For answer to this, I doe affirme, that the number ought not to be limitted, for the Churches of the New Testament were free, to multiply, not onely in greatnesse, but also in number. I say they were left free by God; for the Apostles were not limited, from constituting Churches wheresoever men were brought to beleefe in Christ.

But say you, it is their principles to breake one Church in two or three,

I answer, I know no man that holdeth any such principle.

But say you, it hath beene so at Amsterdam, Rotterdam, and London.

To this I answer, I deny not, but that there may be offences taken, and sometimes given, which may cause men to depart one from another (as Paul and Barnabas did) sometimes about persons, and sometimes about things; and wofull experience teacheth all men, that brethren are apt to fall out by the way; and that Ioseph knew very well, when he admonished his brethren to the contrary. * But though some should be offended, and could not be reconciled, (as the Scripture saith, *a brother offended, is harder to be wonne than a strong citie* *) yet the departing of such a brother, (or brethren) cannot make that Church two Churches, yet notwithstanding this may sometimes tend to the further spreading of the Gospell, even as the departing of Paul and Barnabas did. Not that I justify the practise of any that are not apt to beare, but that God doth sometimes, bring good out of evill, (as it was in the felling of Ioseph, * by turning it to his owne glory, and the good and comfort of his people.

Therefore you neede not to marvell, which shall be the state approved by the Magistrate; because that properly, there remaineth but one intire state, (in such cases of division, as you have before mentioned.) By all this it appeares, that it is none of our principles to breake one Church into two or three.

But

* Gen. 43.

24.

* Pro. 18.

19.

* Gen. 50.

20.

But you say, if the number be left undetermined, there may be many Churches in a Towne.

For answer whereof. I must tell you, that I reade in the Scriptures of no more Churches in a town, but one, as in *Ierusalem* where there were many Converts, yet I reade but of one Church.

Now this was in the first plantation of the Gospell, but what they might increafe to afterward, the Scripture is silent in, for any thing I know.

But that there may be two or three in one place (as you say) that seemeth unto me to be confusion, except they should meete in one place for consultation, which may very well be, for God is the God of Order and not of confusion.

And I never reade in the Scripture, that two Churches met together in one place, for the practise of publike worship.

But say you; we may have, every where, three or foure men, of an opinion differing from others, to goe to make a Church.

To this I answer, If you meane (by every where) in every Towne of the Land, I say, although it should be so. (and though there be fixe townes in a Parish) yet it will be no no confusion; for the fewer they are together the lesse ground will there be of fearing them.

But touching divisions and subdivisions.

If any such thing happen, it is but that which we have bin told on before. The Apostles words are these, *They went out from us, because they were not of us, &c.* * and if evill minded men, that crept in departed from Christ, * we neede not to thinke much, that such creepers in, should depart from us also; yet the disorderly going away of any (as I have said before) doth not make them a Church which goe away disorderly.

And thus I have given you an answer to your second tenth Reason, * for in your Booke you have by your stile made it a Reason, though you seemed at the first entrance into it to make it but a question.

But before you conclude the whole, you subioyne to these, the Answer to five or sixe things (which you would make to be their reasons) and you say that they are continually alleadged, by them for their toleration, in this Kingdom.

THE first Reason (you say they bring) is, that toleration is no more, then the French, and Dutch enjoy, who live among us.

F

Indeed

* 1 Ioh. 2. 19.
* 1 Ioh. 6. 66.
67.

* I pray thee (good Reader) take notice, that here I acknowledge an over-sight (in taking Mr. Edwards his eleventh Reason, to be a second Fourth Reason) it was through my neglect, in not looking into his Errata.

Indeede that is a very good reason, for methinkes it stands with equitie, that *Natives borne*, should have as much priviledge as *Strangers*.

But you would seeme to alter the state of the case, in fixe respects.

First, That the French and Dutch Protestants have nothing, nor desire nothing, as contra distinct to the Protestants of France and Holland.

I answer, if the Protestants of France, and Holland, have liberty of their conscience, and be not at all burdened, with *Leish*, *Popish*, or *Heathenish* Observations, but may be free there, to worship God, according to his Will, revealed in his Word, then they that are here (amongst us) neede not to seeke more liberty, and I am sure the Independant men will aske no more.

Secondly, you say, that this liberty, was granted, by our Pious Princes, in the times of persecution to the Protestants.

Here you crosse your first respect, for if these Protestants were persecuted in France, then it is certaine their Religion was different, from the state of their owne Nation; for you say they could not enjoy their Religion at home.

Furthermore you add, that it hath bene kept ever since, for a refuge to the persecuted Protestants.

To which I answer, The very like may be said of the liberty granted to the English Church in *Amsterdam*, which hath bene a refuge for the Protestants which have bene persecuted out of England ever since.

But (you say) we may enjoy our Religion in this Land, and that by the authority of the King and Parliament.

If it be so: I pray you what is the meaning, of the bleating of such cattell, as your selfe? which cry out dayly to the King and Parliament, for the suppression of the Lords people; and for the hindring of their meetings.

Thirdly, you say, The French and Dutch Churches will willingly be joyned in Government, and in one way of discipline with the Kingdom, if there be a Reformation.

Indeede if you had not added a great If, here you had told a loud untruth, but if this were performed, that there were a Reformation, according to Gods Will, I doubt not but the Independant men would doe the like.

Fourthly, you say these Churches doe not hold our principles, but doe admit of appeales in great busineses.

I answer, I have told you already, and I now tell you againe, that I admit of appeales also, such as the Scripture warrants.

and

and I have declared at large what appeales they be. *

Fifthly, you say, they be strangers different in Language, and have little acquaintance with you (keeping themselves for the most part among themselves) and therefore (say you) there will be the lesse danger of drawing away the people.

* For this
reade the
Answer to
his third
Reason a-
gainst In-
dependan-
cie.

I answer, if they differ so little from you, as you would make the world beleve. there were small cause of danger, or Schisme, if they will willingly be joyned (as you said before) in Government, and in one way of discipline with the Kingdome.

Further, you adde, *that they vent no principles, against your Church, and Government.*

I answer, Indeece. if they should never open a mouth to speake, yet their practise makes them different from you, both in worship and government; and yet it may be upon better considerations. they may draw neerer to the rule heretofore; but for my part I leave them, as being partly ignorant of their practise.

But you say, they will not admit your people to be members of their Congregations.

Answer, Indeece I doe not know that ever they have refused any: but this much I know: that some English people, that have the French, and Dutch tongue, have, and doe goe thither to heare; but that any should desire to goe thither to heare, that have not the language, were very absurd.

Sixtly, There, is (say you) a great reason, and necessary, of allowing them Churches and places to preach, and be by themselves, and the reasons you yeeld, are (1) because many of them understand not English at all, and (2) for the benefit of strangers of their owne Religion.

To which I answer, The very same may be said concerning the English Churches in Holland.

But further you adde, that they may well be allowed some Discipline among themselves, in respect they maintaine all their owne poore.

Me thinks (Mr. Edwards) there should be much more reason, that the English Protestants, or Separates, should be tolerated, for the same cause, for they maintaine all their owne poore also. And furthermore, they maintaine the poore of the Church of England; yea, in every parish where their dwelling houses stand, they pay to the poore weekly, as well as any other man.

They also pay their money for the maintenance of the *Widowed Houses* in the Parishes where they dwell.

Nay, furthermore, they pay also their money for the maintenance of the Priests of England, (the more is the pity) and so I feare

the *Dutch* and *French* doe also, yea though the Priests are as *Papist* as they were in *Queene Maries* time. And this is well knowne to all Landlords that doe let them houses, for if they know them to be Separates, and that they will not, have to doe with the Priests in the pay ment of that they call *dues*, they make their Tenant pay the more rent, for if the Tenant will not the Landlord must. And by this you may see, their burthens are double to other mens; in that they must maintaine their owne poore, and their owne Ministers, and the Church of Englands also.

And by this you may see, that you have not (in the least) altered the state of the case, betweene the *Dutch*, and *French*, and us, in the causes before mentioned.

Therefore this their first reason for toleration lies yet unanswered by you.

For answer to their second Reason, which (you say) is that they seeke no more then is granted them, in *Holland*; your answer to it is this,

That if that be a good ground, then Jewes and Anabaptists may have a toleration also.

To this I answer, For my part I speake for my selfe, and I suppose, that they may say as much for themselves (in these late respects, which you have mentioned) as the Separates doe, for they maintaine their poore, and their Ministers, and the poore, and the Priests of the Church of England, as well as we. And I thinke they are persecuted and hunted also; but I will leave them to plead for themselves.

Further, you adde, That such a Toleration is not fit, neither in Divinity, nor in policie.

I answer, I know no true Divinitie that teacheth men to be Lords over the conscience; and I thinke it is no part of Godly policie, to drive the Kings subjects out of the land, because they desire free liberty to worship God in the Land according to his will; the States of *Holland* are counted politicke, and yet they esteeme it the Strength of their Kingdome, to grant free libertie of conscience.

Secondly, you say, there may be a toleration for us in *Holland*, with much more safety to the government established, then can be here, because the people understand not our language, and also have little, or no relation to us of kindred and friendship, &c.

I answer, I must say to you, as I have said already, that there was never any danger to a Kingdome, to suffer the Lords people

ple to live quietly, and enjoy their liberty.

Thirdly, you say, The people of the Holenders are generally industrious, and mind their businesse, and keeping to what is established by their Lawes, not troubling their heads so much with other points of Religion.

By this one may easily perceive your minde (Mr. Edwards) with the rest of your fellowes, and also know, that you are naturally derived from Rome, in that you would have all men, to content themselves, with an implicit faith; and to take for granted, what government your Lawes alloweth, and what worship your inventions have hatcht; and not to search the Scripture at all.

Further you add here, that the people in England are not so, especially in this city of London and great Townes, you say many of the professors, are more idle, and bawle-bodies, tattlers also, as it is said, 1 Tim. 5. 13. very wanton also in their wits, affecting novelties in Religion, &c.

Now truly (Mr. Edwards) if you were of my mind, and were a member of such a Church, that had such members in it; you would be so farre from fearing, of being beguiled of them, that you would be very glad to have such birds taken out of your nest. But you are so farre from observing the rule of Christ (Matth. 18. 15.) that is to tell your brother of his fault betwene him and you that you rather walke with slanders and clamours, vilifying your owne mothers sonnes; so that every good man may be ashamed of you.

Fourthly, you say, that Holland tolerates us and many others, but it is more upon grounds and necessitie of worldly respects, because of the benefit of exchequer towards the maintenance of warre.

Now (Mr. Edwards) you have utterly overthrowne your owne Argument, laid downe in the beginning of your answer to this their second Reason. for then you said, it was against the rule of policie; but now you say it is their policie.

And whereas you would make the case different betwene England and Holland.

I answer. It is not different at all; for England hath the Subjects purses to maintaine warres as well as Holland; and though, it be not in exchequer for victuals, yet it is in some other wayes from which the subjects of Holland are freed.

The next thing you affirme, is, That your riches and strength, standeth in one way of Religion.

To which I answer, I thinke (if I could understand your minde herein) you meane the riches and strength of the Priests:

for I am sure the riches, and strength of the Kingdome, may stand best with Toleration, as it may appeare, partly by what hath been said already, for you have heard that the Lords people (whom you thus persecute) maintaine their owne poore.

And it will also be made appeare, that they pay Scot, and Lot, in the Kingdome, in all civill respects, and are all as true subjects to the Kings Majesty, and are ready to doe him all faithfull service with their bodies, and estates, as any in the Kingdome.

But I confesse that toleration would be neither riches nor strength to the Priests, for it is fore against the peoples will, that they pay them any thing now; and it will be no wonder when it shall be made to appeare, what the Priests wages is, * but that shall be done hereafter.

* See the
Reply to the
sixth part of
his Answer
to, this their
following
Reason.

THEIR third Reason you say is, That if they have not liberty to erect some Congregations, it will force them to leave the Kingdome.

For answer whereof, you doe affirme (in the first place) that there is no neede of a toleration for them; neither that they should leave the Kingdome for conscience, and that you say will appeare by the Reasons and principles which they doe agree to, which you say are these:

First, that they hold your Churches true, your Ministers true, Ordinances true: Further you say they can partake with you in your Congregations in all Ordinances, even to the Lords Supper.

To which I answer, Indeepe here you would make the Readers beleieve, that they had opened a wide gappe, (if they should take your affirmations, without your provisall) but you come to helpe your selfe handsomely, in that you say their condition was, that it must first be provided, that scandalous and ignorant persons must be kept backe, and Ceremonies must be removed.

Methinks, this is a mighty great mountaine, that stands between them, and you, and therefore you have small cause, to aske them wherefore they should desire, to set up Churches, for till this mountaine be removed, they may be true to their own principles, and not go from their word, and yet never communicate with you, either in worship, or government.

For first, If you keepe out all scandalous persons, out of all the Churches in England, from the Sacraments, and all ignorant persons; truly then your Churches will be as emptic as ours.

Secondly, If you should remove away all your Ceremonies, (which is the second part of your reformation,) you could not tell how to worship; for your whole forme and manner of worship is made of invented Ceremonies.

But

But if you can procure such a reformation, to have your Church all consist of persons of knowledge, fearing God, and hating covetousness, or void of all other scandalls (so far as we can judge by the Scripture) and that the Ceremonies may be removed, and we enjoy (as you bragge) all Gods Ordinances with you, as well as in our owne Churches, then you shall heare, what I will say to you, as well as the Independent men.

But till all this be done, you see there is still good reason, for good men, either to desire liberty, or to leave the Kingdome.

Further, you say, some of them could take the charge of Parochiall Churches amongst you, upon the Reformation.

I Answer, Indeede such a Reformation, which you have formerly mentioned, will hardly stand with Parochiall Churches.

But you say, they could yeeld to Presbyteriall Government, by Classes and Synods; so they mighte not be injoyned to submit to it, as Jure Divino.

To which I answer, It seemes (by your owne confession) that they doe deny the Presbyteriall government by Classes and Synods, to be from God, as it appeares, in that you say, they will not submit to it as Jure Divino, and therefore you have overthrowne your selfe (in all this your reasoning) with your Synods and Classes also; so that still there remains good grounds to seeke a Toleration, that the Saints may grow into bodies even in this Land.

But to grow into one body with you (as you would have them) while your Churches body is like a Leopard, and all belittled, (as appeares by your words) were very abused; for you doe affirme, that the best of your members, even the Professors, especially of London, and of the great Townes in England, are very fault; yet I hope you will confesse, that they are the best of your members; then if it be true (as you say) that you must remove in your Reformation, all ignorant and scandalous persons: by your grounds, you should have but a very few to make a Church of as well as wee. For you must remove also all your Professors, which you say are so scandalous.

Therefore, I should rather counsell you to repent of all your evils that you have done, and be reconciled to God the Father, and Christ his Sonne, and separate your selves from all your wickednesse, and even come and grow up into one body with us.

Secondly, you say, Seeing your Churches, Ministers, and Ordinances be true, the erecting of new, and withdrawing from such Congregations, can never be answered to God.

I answer, Here you take for granted that which you cannot prove, and it is your wisdom so to doe, for by that meanes, you may make simple people believe, that you are very right, except a few defects, which no man shall be freed from, while he is in this life.

But now to the point; and first, touching your Churches and Ministers, which you say be true, and you also say, the Independent men would grant them to be true, upon a Reformation, such as the Word requires.

I tell you for answer, that this your juggling will not helpe you, for no man is bound to take your bare word, therefore it is good you make proofe of that which you have said.

But before you goe to prove your Churches true, declare unto me what Churches you meane; for I ever tooke the whole Land of England to be but one Church, (as it stands established by the Canon Laws) and that all the Parishes in the Land make up but one entire body, therefore what is amisse in one Parish, all the whole are guilty of; and it will be laid to the charge of the Archbishops, who are the Metropolitanes, or chiefe Priests over the Church of the Land. Seeing it is so, you must stand out to maintaine your Church, and you neede not to trouble your selfe about your Church-es for I know no dependencie you have upon any, except it be *Rome*, according as I have told you before in the conclusion of my answer to your first tenth Reason against Independencie. Therefore this is the Church that you must maintaine, even the Church of England, established by the Canon Laws, consisting of Archbishops, Diocesan Bishops, with all the rest of that crew; for this is indeed both your Church and Ministry, which doth appeare by your owne ground, because you affirme, that in this part lieth all the power; but (by your owne grounds) the whole body of the Land. (I meane of the Laitye (as you call them) hath no power at all to reforme any abuse: therefore this Clergy must needs be your Church; and thus you make your selves the head, and body, and all the rest of the Land the tayle to follow after you.

Rev. 13.

Now if you can prove this to be a true Church, which hath neither ground, nor footing in Christs Testament, you will worke wonders: but indeede such wonders have been wrought by you; for all the world hath wondered, and runne after the beast, saying, *Who is like unto him? and who is able to make warre with him?* as you may plainly see in the 13. of the Revelation. Therefore they that doe justifie such a Church, are such as have beene deceived by her false miracles, even by the fire which she hath made to come downe from heaven. I

I pray you did not fire come downe from heaven in *Queene Maries* time, and devour the Saints in *Smithfield*; if you understand heaven in that place, as I understand it (to be the seate of the Magistrate) you must grant the same, for they are called Gods, and the children of the most high.

For your forefathers did (as *Pilate* did) wash their hands from the blood of the Saints, and of the innocent, and turned them over, for their sentence of condemnation, to the Secular power, which you made your hornes, and your heads pushed them forward to execute your bloody cruelty: and thus you may see that fire came downe from heaven, in the sight or apprehension of men, for most that beheld it thought it was just, because it was the sentence of the Magistrate.

And by this all men may see, that you of the Clergie are the Church of England, and that this Clergie came from *Rome*, and that therefore your Church is derived from *Rome*.

Whence the Church of England is derived.

Now if you would know whence the Church of *Rome* was derived: I conceive that her power was derived from the beast with seven heads, which rose up out of the sea, as you may read of in the thirteenth of the *Revelations*, for there both those beasts are mentioned. and also the Image of the first beast, which the second beast hath caused to be made, which is even here in England amongst us; and you may see I have proved unto you already what it is; as you may also read in the 15. verse of that Chapter, it was that to whom the beast gave a spirit, and also he gave it power that it should speake, and cause as many as would not worship the Image of the beast, to be killed, and hath now this Image caused abundance to be killed in England, and hath not he caused all to receive his marke, or his name, or the number of his name; and they that have it not, may neither buy nor sell, as it is apparant by the testimonie of the Scripture it selfe, and wooll experience.

Whence the Church of Rome is derived.

And is not this Image the Church that now you bleade for? which consisteth of all the Priests of England; if it be not, I pray you tell me what it is?

What the Image of the first beast is.

But if this be it (as it appeares it is) then these are your Ministers also; and then it hath beene proved plainly, whence this your Church and Ministry came. And that any of understanding should grant this Church, and Ministry to be a true Church and Ministry, would bewray great ignorance in them.

Further you addes, that they acknowledge the Ordinances to be true.

In this I doe beleeve you upon your bare word, for it is a truth, if you meane Gods Ordinances which you have amongst you.

As first, you have the Scripture but you wring it and wrest it, according to your owne devices, and make of it a nose of waxe, and a leaden rule, to leane which way your minde leadeth you; and though you ought to take thar rule or rod in your hand, at all times (if you were Gods messengers) to measure both the Temple and the Altar and the worshippers, (Ken. 11. 2.) yet you have not learned that skill, (for your Church and Ministrie holdeth no correspondencie with that measuring line,) but contrariwise you have taken that golden cup, and filled it full of abominations; may you have hacked it and mangled it to peeces, and made it into little lessons, which you call your Epistles and Gospells & they are Dedicated to your *Saints*, upon your *Saints*-Dayes; and thus you may see though you have the Scriptures (which is the Word of God) and take upon you to unfold the mysteries thereof, yet in stead of that, you darken the truth by false glosses.

Secondly, you have the Sacraments, even baptisme, and breaking of bread: but you pervert them both, to your owne destruction; nevertheless they still remaine Gods Ordinances, even as the golden vessels, were Gods vessels, when they were in Babel, though *Babel* made them his quaffing houses, yet still they remained to be Gods vessels. Even so did Circumcision remaine Gods Ordinance, though it was with *Ireham*. The like may be said of Baptisme, it still remaines Gods Ordinance, though it be carried away with backsliding Antichristians (even the Apostate fallen stars) and so you may read in the eleventh of the *Revelation*, ver. 2, that the court must be left out, and be unmeasured; and the reason was, because it was given to the Gentiles, even to them that should tread downe the holy citie for 42. monethes; this court we know, belonged to the Temple, (as you may read in the 42. of *Ezekiel*.) and had in it the Ordinances belonging to the people. And although you have Baptisme, and the Lords Supper, they will not sanctifie you; though they may be sanctified, to the use of them amongst you which are Gods people, according to the election of grace.

And though you have some of Gods Ordinances amongst you; yet you have added unto them many Ordinances of your owne devising, which doth utterly debaite the Lords people, which have knowledge of them, from communicating with you in any worship.

As for example,

How shall any man partake with you of the word preached in your assemblies, but he must needs partake also with the false calling of the Priest, by which it is preached, for none else are suffered to preach amongst you, (by your leave or approbation,) but they that preach by that false power.

And who shall receive the Sacraments with you, and not justify your devised Service-booke? for all your things are administered by that. And as all the Lords Ordinances ought to be sanctified by the Word of God and prayer: So on the contrary you labour to sanctifie your things, by the stinted service-booke: and therefore the withdrawing from you, may be answered to God.

Farther, you beare the world in hand, *that you have but something amongst you wanting yet, that were to be desired, and therefore you say there is no cause to leave the Kingdome, nor for private men to set up true Churches.*

Answer. Indeed If your Church & Ministers could be proved true (which you see is a thing impossible) then it had beene needlesse (as you say) to leave the Land; but neither is your Church nor Ministers true, nor can the Ordinances be had amongst you without sinne; and that this is the judgement of the Independant men, is plaine by your former confession; *Where you affirme, they will not beare of growing into one body (or communicating) with you before a Reformation; neither submit to your Classes or Presbyteries, as Jure Divino.*

But in the next place you say, the setting up of divided Churches, would be to the scandall of all the Churches, and not the giving of scandall to one brother, but to trouble thousands of Congregations.

Truely (Mr. Edwards) you overshoot your selfe (in that you make your selfe such an apparant assembler) for you would make men beleeve, that you desire to keepe your Church and brethren unspotted, and yet you your selfe with your own tongue, have most fouly scandalized the chief members of your Church, making them so foule a people, that they ought not to be communicated with.

Further, your words imply, *that so long as a man is not put upon the praise of that which is unlawful, he may beare*

I tell you againe, that your whole manner is unlawfull, and therefore all the Lords people, as they desire to be blessed, and to be found walking in Gods wayes, have cause to separate from your Church, and to practise Gods Ordinances among themselves, as well as they who are separated already, (which you

* In the Second Part of his second Reason against toleration, pag. 24. In his sixth Reason against toleration pag. 39. and the third part of his Answer to their second Reason for toleration.

here you call *Brownists*) and the grounds and causes be so great, that they may well be justified.

But you would have conscious men to consider Mr. Robinson, counting circumstantiall corruptions; you say, he shewes it is not an intolerable evill, for evill men be suffered in the Church, &c. yet you confesse he affirms it to be an evill.

Two things are here to be minded.

First, that you would still please your selfe with this, that you have a true Church (though corrupted) which hath beene proved contrary.

Secondly, that you would justify your Church by the sinnes of others.

But you know what Mr. Robinson saith, That the government instituted by Christ is not onely neglected or violated in the Church of England, but the plaine contrarie to it is established by Law.

But you say, now supposing your Reformation, it will be otherwise with England, then when he writ.

But (you may see) it is verie plaine, that the crueltie, and wickednesse, of the Church of England hath increased ever since that time.

You say there is but something neglected, and you would make it the want of some Law to suppress evill men.

To which I answer, That your Canon Lawes be evill Lawes, and your Lawmakers evill men, and therefore it could not stand with their principles to make Lawes to suppress evill men.

Thirdly, you say, that they (whom you call Independants) live in and are members of such Churches, and yet they thinke it unlawfull, to forsake them.

I pray you, have any of them told you, that their Churches be like the Church of England? you must make prooffe thereof, for in this I will not take you upon your bare word.

Further, you say they want some parts of Government and Officers appointed by Christ, more materially than will be in your Church, upon a Reformation.

I answer, I have plainly proved to you: that Christs Church hath his Government, and Officers; but your Church hath neither Christs Government, nor Officers. But what it will be upon the Reformation, I cannot tell.

But you say, they must want the Ordinances, or else they must have them with instruments, without ordination.

I answer. This is untrue: as hath beene proved at large, in the answers to one of your former Reasons against Independencie.

But you say you would have them bere with the defects in your Church,

Church; and waite till God give you more light.

I answer I know none that interrupteth you, for wee will neither meddle with your Idols, nor with your Gods; if you would but suffer us to worship our God, after the way that you call heresie.

The next thing you say is that they tell you that something may be omitted for a time, and that affirmatives binde not alwayes, and that the exercise of Discipline may be forborne for a time, when it will not be for edification to the Church, but for destruction; and therefore you question them for not incorporating themselves into your Church, though something were more there to be desired, yet you say, there will be nothing contrary put upon them (nor quite another thing.)

Now that something may be omitted for a time, that may plainly appeare; for a man that hath brought his gift to the Altar, and there remembereth it, at his brother hath ought against him, must leave the offering of his gift, and goe and be reconciled to his brother, *Matth. 5. 23. 24.*

Now that affirmatives binde not alwayes, is plaine; for they binde not alwayes in cases of impossibility, but in such cases God accepteth the will for the deede.

Further, whereas you say, the excellencie of discipline may be forborne for a time, when it is not for Edification of the Church, but for destruction.

I say, true discipline, (being rightly used) is alwayes for the edification of the Church, and never for destruction.

And whereas you affirme, that there is nothing contrary put upon us by you, (or quite another thing.)

I answer, wee know you have none of Gods Ordinances, without some other thing to accompany them.

Fourthly, you say, that they may safely be members of your Church in the Reformation of you.

I answer, You might well have spared this your vaine repetition, till you had obtained a Reformation.

But the Reason you have heard alleadged for their first going away granted in a letter from Rotterdam, that reason still remaines (though you say it is ceased) and will remaine till the Reformation, you have formerly promised.

But say you, that practise they judge themselves tied to, is founded upon a false principle (namely) that the power of government is given by Christ to the body of the Congregation.

I answer I have told you before, (in the reply to the second part of this your answer to their third Reason) & I now tell you againe,

again, that you make your Priests the head and body both; but Christ hath given the power to the Church which is his body, by whole power every Officer, and member thereof, doth move, and doe their severall Offices.

Fifthly, There is, say you a medium, between persecution and a publike Toleration, a middle way, say you, betwene not suffering them to live in the Land, and granting them liberty.

I Answer, This is a very true thing, for Pharaoh would have beene willing, that the children of Israel, should have stayed in Egypt, and made him bricke, but he would not suffer them to goe into the wilderness, to offer sacrifice. But if Pharaoh had beene willing to have succoured the children of Israel, he would have commanded his taskmasters not to lay burthens upon them, that they could not beare; but he did not doe so, and therefore their bricke-making turned to persecution, even as your *injunctions* and *penall Lawes* doe here in England, and you binde them up with a pretence of his Majesties command, which makes the burthen very mighty.

By this it is plaine, that no good man can live in England without persecution, even at this day.

But you would have them to have a third way, for you say persons may live in the Land, and enjoy their Lands and liberties, and not be compelled to professe, and practise, things against their conscience.

I pray you (Mr. Edwards) be thinke your selfe now, how untruly you speake, and whether you doe not looke one day to give an account, for your words, for you know that no man can live in this land, and enjoy his lands and liberty, but he shall be forced to worship according to the custome of the Nation. Nay, children that be but sixteen years of age, though ignorant, and scandalous in their lives, are forced to receive the Sacrament of the Lords Supper, though it be to their utter condemnation.

Further you adde, that if upon petition to the Parliament, the Papists should have the Statutes repealed, which injoyned them to come to your Church, yet say you, the granting the Papists a publike Toleration, for their Religion, would be quite another thing, in as much as you say though the Papists were the first in petitioning for the former, yet they move not for the latter.

For answer to this, I tell you;

First, That for granting the Papists publike exercises will not much crosse your principles, for they and you are naturall brethren.

Secondly,

Secondly, for that they move not for the letter (as you say.) They neede not, for they enjoy it without moving, and till this Parliament, none hath disturbed them for many yeares.

But further, you add, that so you judge. But doe Independent men may live in the land freely, and enjoy their liberties and estates, (but you have your clause, whereby you shall crosse all your own tale; your clause is that it must be) by coming to your Churches, and enjoying the Ordinances.

Whereas you say, so you judge, it presupposeth that the Papists doe come to your Churches, by what comes after, that it must be by coming to your Churches, and enjoying the Ordinances.

Indee the Papists may come to your Churches, and enjoy your Ordinances, for first they were their Ordinances: for when you apostated from Rome, you carried the Romish traditions with you, even as your forerunner in their apostacie from Christ Iesus, carried some of his Ordinances with them: so you retaine something of Gods, to make your owne way passe in safe, and have patched your up a bundle of worship, borrowing also some Lawe and Hebrerish Ceremonies to make up your packe; and will you be so kinde to suffer men to live in the land, if they will but submit to this worship, and promise them they shall never be compelled, to professe or practise any more? Indee you are very liberall but it hath beene often said already, (and you have said it your selfe) that the Independent men, cannot of conscience communicate with you before a Reformation: Therefore if this be the medium you have, (betweene leaving the Land and toleration,) even that they must submit to your worship, you might have bequeathed this Legacy to some that would accept of it, and give you thanks, for the Lord hath bequeathed liberty to his Saints and Servants, and hath purchased it at a deere price; even that they should be freed from all Egyptian bondage; and hath commanded them to stand fast in that liberty, wherein he hath made them free: and whether they must obey Gods commands, or your counsell be judge your selfe.

Said, you say, If the former answers will not satisfie, but that they must needs be in a Church-fellowship, as now they are, then (you say) you will sever them a way, according to their owne principles of a visible Church.

For answer whereof I must tell you, that fallacies, and false conclusions upon mens words, (without bringing their conditions) can satisfie no man concerning the matter in hand; but it may satisfie all men of your evill minde, that you still labour to turne away the truth, as it may appeare; by the way you here have chalked them out, to walke in; which is

That

*That because it is their principle (say you) that a few Saints joyned together in a Covenant, have power; therefore you imply that there should never neede a greater addition to them.**

* Pag. 41.
lin. 16, 17.

Rev. 7.

Rev. 12. 11.

This you may know crosseth the whole Scripture as the very propheties of the Church under the New Testament, that is to say, that a little one shall become a thousand, and a great one a strong Nation, Esay 60. 22. and that they should grow up as the Calves of the stall, Mal. 4. 2. not onely in greatnesse, but also in number: and especially when the Lambe overcommeth, that is. even when the Saints overcome, by the blood of the Lambe, and the word of their testimony, not esteeming their lives to the death.

Therefore you might have saved your schollership, when you went about to teach them, to make Churches in houses, and also to come to your Church, to the Word, Prayer, and Sacraments; for they have not so learned Christ; to come one part of the day to worship before the Idols, and to stand another part before God, for if they should doe so, the Lord saith. (Ezek. 44. 13.) they should not come neere him, neither to doe the office of the Priest, nor to come neare the holy things, but that they should beare their shame, and their abomination.

Further, you might have saved your labour in teaching them, to make family Churches: for God hath directed them what to doe in their Families.

And it is not the practise of Gods people, to shut out from their prayers, and holy duties, them that are of their Family: for God gave his Law to Abraham for another end (namely) that he should teach it his Family, and by so doing, traine up members in his family, for Christs Family.

Further, you might have spared your care taken to shew a way for maintenance, for those men among us, that are schollers bred, for if you can find no better maintenance for them, then to come and be Lecturers amongst you (as you would have them) and to live in hope of the gifts of the dead; that is. no good provision: for, for want of those shooes, men may goe long barefooted. seeing they cannot (by your owne confession) doe that of conscience till there be a Reformation. But you might rather have perswaded your Parish Priests to have bequeathed some of their large revenues unto them: for whether they have Parsonage or Vicarage their ~~pale~~ money comes in so thicke to them and their followers, that it would make any sober minded man or woman to wonder how they can consume it: for besides their ordinary tithes or maintenance: which is the principall, they have many other petty dues, which they require of every one of the

Kings

Kings subjects, & they are not so reasonable as his Majestie, which is contended with *pole-money* from his subjects, from 16. yeares old, and upward, but *they will have a share out of him that is borne without life* (as it will plainly be proved) for if a dead child be borne into the world, they will be paid for reading a dirge over it, before it shall be laid in the earth, and they will be apt to inferre, *that that their deere brother is departed in the faith*, though it be the childe of theeves and murderers, and the like.

Further, they will yet *have another patrimony for the birth of that childe*, for before the mother dare goe abroad, shee must have their *blissing* that the Sun shall not smite her by day, nor the Moone by night, for which *blissing* of theirs, they must have an *offering*, and the like they require for all the children that be borne into this world, though there live not one offixe to be men or women.

But for as many of them as doe live, they enlarge their Renewes, for, if they live to come to the Sacrament of the Lords Supper, then they must pay their offerings yearely to the Priest, though the bread and wine be provided at the parishs charge.

Further, if they live to enter into the state of *Matrimony*, then they must be joyned together by a Priest, for which worke of his he must have a large *Offering*.

And these men be not content to take money where there is money (as the King is) but they will have these (which they call *dues*) of him that liveth of the very *almes* of the Parish, whereas the King taketh not a penny of any that receive *almes*.

Then if we consider their *exaction* how they oppresse the people, by their cruell forcing of them to pay so much as they demand, (though it be contrary to all Law or equity) it will cause us to wonder at the hardnesse of their hearts for rather then they will abate any thing of what they demand they will force poore people even to pawne their cloathes, for I am able to prove that they doe demand of poore people before they can have a childe (that is but fourteene, or fiteene yearts of age) buried in one of the out-Church-yards of the great Parishes (which land is the free gift of the dead, for the helpe of the poore, even as *Cripple-gates* new Church-yard, or *Algates*, *Rosemary lane*, or *White Chappell*, *Mile in greene*, (or others the like;) before (I say) they can have such a child buried there, it will cost the poorest parent, seven or eight shillings: Nay, I have knowne when they have distrusted payment, that they have affirmed, that *they would not bury them, except they had their money paid before hand*: Nay, when any poore man bringeth out of the remote places of the city any

Corps to *Bedlam* (which is the cheapest place that I know) yet when all things else is discharged, even as, *Beaverers wages*, *Grave-diggers wages*, and the ground paid for also; yet they must be constrained to have a twelve-penny Priest, to say something over the grave, and he will grudge if he have not more than a shilling (though he say but a few words without the booke) when (perhaps) all the people that be left alive in the Family, be not worth a *shilling*.

Furthermore, If any poore man have a necessitie to *work*, upon one of their *Saints* dayes, then Mr. *Paritor* must come, and have a grote, for citing him to the Court, but if he appeare not, he must be *Presented*, and for not paying *Fees*, he shall be *Excommunicated*, and he shall never be *blessed* in again, but (though he be the poorest man in the Kingdome) the price of his *blesing* will be a noble at the least: but if he happen to die an *Excommunicate*, then his friends must give money to absolve him after he is dead, or else he shall not be buried in the *consecrated Earth*: but if his friends will goe to the *Officer*, and give but a matter of five pound for his *Absolution*, after he is dead; then he shall be buried in the *Consecrated ground*; and they will also affirme he died in the *Faith of Christ*, yet though he were excommunicated for notorious sinne, and lived and died, obstinately in it.

It is a plaine case therefore, that these men are a greater plague to this Land, then the naturall Locusts of *Egypt*, for they ate up the greene things, but these ate up both greene and dry.

Nay, further. I conceive they are more prejudiciall to the Common wealth, than the *Frogges* that came up upon the Land of *Egypt*, for they entred into the *Oven*, and into the *Kneading Trough*: and wee reade not that they ascended higher than the *Kings bed*, and the beds of his *Servants*; but these are exalted above the Chimney tops, to catch a *Smoke-penny* from every poore mans house.

Thus you see the mighty *Revenewes* of the *Priests*: If I had but time to tell you of the things which I know (even of the extent of their *Revenewes*) what is gained unto the generality of *Priests*, by granting of *Licenses* to *Midwives*; and to *Schoolmasters*, with divers of their own Officers, such as *Paritors*, *Summers*, & *Pur-sevants*, with a number of that *Ranke*, which have strange names that I know not, It would (as I said before) make all men wonder, how it is devoured: for they must be freed from all taxations, and have their houses rent free, and many times ate their bread at other mens tables, and yet (for the most part) they die poore men, and farre in debt, and leave behinde them,

them, both wives and children, destitute of Calling and Maintenance, which is a plaine case to me, that the hand of God is upon this Generation, in cursing that which they would have blessed. And therefore I will confesse that I was overseene (in the entrance into this Discourse) when I moved you to perswade these men to bequeath some thing to their brethren, (that are Schollers bred;) for I did not consider, that though they received much, yet they had but little to give, because it is not blessed for increase: but I should rather have comforted you, with giving you knowledge, that God hath provided maintenance for his Ministers; as well as for his People, that they neede not bow to you for a morsell of bread; for God taught his Apottles to worke with their hands, as Paul saith, *that his hands ministered to his necessities, and those that were with him, Acts 20. 34.* not that Paul might not receive of the people carnall things, for he declareth the contrary in another Scripture, and I hope, all the Lords people will confesse that the labourer is worthy of his hire, and that it is their duty to make them partakers, of their carnall things, of whom they receive spiriual things.

Further, you are carefull to have them sober, and peaceable, and not to preach and speake against what is established by Law *

* Pag. 45.

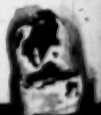
Indee (I must tell you) in my judgement, no man can make way for a true Reformation, except hee declare what is evill, before he shew what is good.

Further you say, you suppose subscriptions will not be injoyned to formes of Government and Discipline.

Here you seeme to yeeld that your formes of Government and Discipline be not of God; then if there be no *injunctiō*, none will obey, but if *injunctiō*s, none will obey for conscience; for what good man can yeeld to an *injunctiō* that is not of God, so then, (you may see) your *injunctiō*s have beene the way and meanes to breed and bring forth a world of hypocrites, as one may easily see by the Time-servers of your Church.

But you say, that without a toleration we may enjoy in a secret way our Church fellowship.

Indee (M. Edwards) we have learned that lesson already, for Christ hath taught us, that we shall fly into the Wilderness, * and that the earth shall helpe us * but sometimes it proves to the danger of our lives, and alwayes to the danger of our liberty; as it may appear by the practise herein London, for though wee meete never so privately, and peaceably, yet such Cattle as your selfe, are alwayes bleeting in the eares of your Parish Officers, and Constables, with your other Officers, even till you move the



Lord Major himself to be your drudge, and as your horne, which you push forward. for the destruction of our *bodies*, when he hath laid violent hands on them, for it is evident that it hath beene to the losse of some of their lives; and this is the liberty we have in this Kingdome, and all through the instigation of you Priests.

But you say, though some of the more sober and conscientious Ministers and people could use it better, yet the Brownists and Anabaptists, and weake brethren would be apt to scandall: and therefore to avoid scandall, you would insinuate that we are bound to neglect the whole forme of Church worship.

I told you before, and Itell you now, that you are afraid to have your owne glory eclipsed, and by this all men may see, (and by all your formers answers also) that you would have us to enjoy in this Kingdome, neither Ordinances, nor conscience.

The next thing you lay downe, is the judgement of an antient Father; *Pag. 46. li.
28. But indeede he is as sound in the faith as your selfe, for hee would have men to joyn to Churches that have no power.

And this being the sixth answer that you have given to their third reason, you entreat them to lay all your sixe together, and to consider fully, whether God require, unlesse they have a toleration to leave the Kingdome to some many hazards, and dangers, when as they may enjoy, so much at home, without a Toleration, as you say you have opened in these sixe answers.

To w^{ch} I answer, when they are laid all six together, they make but a peece of an answer to one of their Reasons, and this peece of your answer is stuffed full of *fallacies*, as hath beene already proved, and may further appeare, by the conclusion of all here, when you say they may have so much at home, for it hath beene proved already, that they can have nothing at home, either in respect of liberty, or worship; (but what they must have by health;) for when they would injoy the Ordinances of God, which are *levels*, which you would have none to have but your selves, that so you might seeme glorious; If any (I say) will presume to borrow the *levels*, and carry them away, you will pursue after them; and you know it was the practise of the *Egyptians* of old, for they would have suffered the *Israelites* to have gone away empty, and left their cattle behinde them. so that they might have had nothing with them to have offered sacrifice withall; and I pray you were not the Southsayers the cause of this? by withstanding *Moses* and *Aaron*, against the children of *Israel*, even by the false Figures which they cast before the eyes of *Pharaoh*, to harden *Pharaohs* heart, even as you Priests doe at this day.

And

And thus I have laid together your fixe Reasons, and weighed them ; but one truth is sufficient to over weigh them all.

But yet you have also a seventh Answer which is by it selfe : and it is this, *That if they will not be satisfied (say you) without setting up Churches ; it is better they should get out of the Kingdome.*

Besides, you would have all others that be of this minde, to leave the Land, and goe to *New-England*, that cannot be satisfied, but that they must erect Churches to the disturbing of the peace of three Kingdomes.

Truely (Mr. Edwards) you shew your selfe a bloody minded man, that would have the Innocent suffer for the fautes of them that are guilty. Was not the sending of your *Massé-bookes* into *Scotland* the cause of the disturbance ? and hath it not appeared plaine, enough to the *Parliament* and to the *Scots*, before the *Parliament* sate, that the *Bishops* and *Priests* were the cause of the disturbance ? I doubt not but you have read both the *Scotish Intentions*, and their *Demands*, with their *Declarations*, which have plainly manifested, who and what was the cause of the disturbance, it was not the meeting of a handfull of the *Lords* people, which ever sought and do seeke the good and wellfare of the three Kingdomes, with the life & happy reigne of their Sovereaigne Lord the King, who alwayes sue unto God for the peace of the Kingdome, in whose peace they may enjoy peace : but contrariwise, it plainly appeares, that it was you and your Fathers house which caused this variance.

But say you, it will be no great harme for many of them to goe away.

I answer, It is like you apprehend the Judgements of God coming upon you, and you thinke to be eased, by driving out the *Lords* people in haste.

Further, you say, you would rather goe to the uttermost parts of the earth to live in a meane and hard conditi^{on}, rather than you would disturbe the peace or good of three Kingdomes.

For Answer, to this I must tell you, I would you had considered this before you had done it. But now seeing God of his mercy hath reconciled them againe, it may be the wisdom of you and your fellowes, to depart unto *Rome*, that Gods true Religion may be set up here in *England* without *Papish Injunctions*, that so the last error be not worse than the first ; for you say, It is better that one perish than Unity ; therefore (in my judgement) it is better that they should runne the hazard, who have occasioned the strife.

Further, you plead for your selfe and for hundreds of your brethren, that you have borne the brunt of the times, and yet you doe professe that you will submit to what is established by Law, because you hope it will be blessed and glorious.

I tell you, you are even like *Isaiah's* Affliction and so are the rest of your fellowes, even willing to stoope downe between two burdens, because ease is good: for the Law indeede makes every thing seeme glorious; but for any brunt that you have borne in these last times; I thinke it hath not over-loaded you: for I have not heard that you have beene at two pence cost, to maintaine the Lords people in prison: and therefore you are very unlike to *Obadiab*, for instead of hiding of the Lords people, you cry out upon the Parliament to have them hunted: and this is a great brunt indeed, (if it be well considered) and it is doubt it will cost you deare, (by that time you have paid your reckoning) except God give you repentance.

But you further expresse, that you would not set up true Churches against a true Church.

I answer, neither would these Independent men, I hope, for those things which God teacheth his servants to doe, be not against the truth, but for the truth, neither can they be any cause of Divisions, or heart-burnings, betweene either *Ministers* or *People*.

And thus you may see, and behold, that your seventh Answer (to their third Reason) that you have now left alone, is a *Nowe Adjective* in respect of proving any thing that you brought it for.

YOU say their fourth Reason is, that if the Ministers and Churches be not tolerated, they are afraid that in time they shall draw most of the good people out of the Land after them.

And for answer to this, you say, you suppose they rather hope than feare it; and that, (say you) plainly sheweth, they have a good conceit of themselves, and of their owne way.

For answer to you, I say, that this your Answer is but a Supposition, neither do I know whether it be their Reason, for methinks it sounds somewhat like *Nonsense*, but your Supposition will not prove them to have a good conceit of themselves, neither of any way of their owne: for it is the way of the Lord *Iesus Christ*, that they plead for.

Secondly, you say, you feare too, but not as they doe, but your feare is, least toleration should draw away many good people.

I pray you trouble not your selfe, too much, for if there be
no

no toleration, the good people will flye from you, and stand a farre off, and waite for the Reformation which you have all this while promised.

But now at last you seeme to make a doubt of any Reformation at all, when you say, *If the Ceremonies and Liturgie stand in full force* • which presupposeth, that you conceive they will stand still; but no doubt, but if they be setled by Law, they will seeme glorious to you, although they are in themselves *Romish Traditions*. Pag. 48. lin. 14.

Further, you adde, if these stand in force, and Churches tolerated; they will make brave worke in a short time.

I answer, you are so fearefull least the Lord's people should enter into the citie of promise, that it is very like you never intend to enter in your selfe: and that makes you gather up your hopes, in the midst of all your feares: setting a worke your confidence, that God will preserve many judicious, and advised Christians from your way; and therefore you counsell them, to whom you speake, to let them be well shipped, and a Reformation in Government and Ministers: and then you say *your feare will be over*.

Truely methinkes you patch your matter together very disorderly: for you have many times said, that upon a Reformation they would communicate with you.

But now you would have them well shipped, which I thinke is the Reformation which you desire: as may appeare by the confused speech which you make afterwards; for you say, When there is a Reformation amongst you in Government and Ministers, that feare is over with you; and your Reason is, because when that which first bred these men • is taken away, which (say you) was the violent pressing of Ceremonies, and the casting out of good Ministers; and many notorious persons being suffered in the Church of England without all censures, shall be removed; many (say you) will not be bred, and others will be satisfied, and some godly painefull Ministers of the Church of England would out-preach them, and out-live them. Pag. 48. lin. 20.

• What it is that bred the Separates.

To this I answer, you seemed in the beginning of your Answer, to make them proud persons, or conceited of themselves. But now methinkes, I heare you boast very much of your selfe, and others of your Church.

But I thinke it may be very true: for you cannot chuse but out-preach them, if you preach them out of the Kingdome.

And it is very like you may out-live them also; if you can but banish them into some hard country, or else get them into some stinking prison, as you and the rest of your Fathers house have done very lately. But

But further you adde, that you and your fellowes, will compare with them for all excellencies and abilities.

Me thinkes it had beene more credit for you to have given your neighbours leave to speake.

But now you have advanced your selfe. you labour to cast them downe; for you say, you knew many of them long before they fell to this way, but you have not seene any of them better, nor more profitable, for you say, whilst they were in the Chure of England, they preached often, and now seldome.

I Answer, it is very like they dare not tell such as you when they preach, that cry out to the Parliament to disturbe their meetings.

Further, you say, they goe looser in their apparell and haire.

I answer, I know some indeede that have beene constrained to change their apparell for feare of persecution, and (it may be) the haire you were offended at, might be some Perruwigge, which some of them have beene constrained through feare to pyt on, to blinde the eyes of the Bishops Blood-hounds, when they have come to take them.

Further, you exclaime against them, that they take lesse care for publike things that concerne the glory of God, and the salvation of mens soules.

I answer, if their care be so little, you may wonder, what makes them to take this paines, and care, to travell out of a farre countrey, to sue to the Parliament, by humble petition, for freedom of conscience, and liberty for Gods publike worship, which are things most concerning the glory of God, and the salvation of mens soules.

Further, you accuse them, that their spirits are growne narrow, like their Churches, and that they grow strange, reserved, and subtile; further, you say, in a word, they minde little else, but the propagation of their Independant way.

For answer whereof I say to you, that it is no marvell though their spirits grow narrow; towards such an Adversarie as your selfe, and great cause they have to be strange towards you, and reserved, and subtile also.

But whereas you say their Churches be narrow:

I say they are even like the way to heven or the gate that leadeth unto life, which is so narrow, that such as you can hardly enter in thereat.

But if their greatest care be (as you say) to set up the Independant way* (which is the way of God:) This still crosseth your former slander of them, that they little minde the publike good, and

and saluation of mens Soules. But that this is true (namely, that they minde little else but the propagation of their Independant way) you bring the Protestation Protested to witnesse, which Testimony maketh them peaceable men, because they desire to meddle with no mans businesse but their owne.

And if they minde little else but to set up the Independant way, then it will also crosse your following speech, (which you say, you speak from your conscience and experience) that never any of them, had so large a spirit for good, after they fell into that way, nor tooke such care (you say) for the propagation of the Gospell, and preaching the Word to men without.

I tell you, indeede if they did not take care to preach the Word to men without, they would never come to preach amongst you, much lesse would they then sue for libertie so to doe, (as the Welsh Ministers have done) if they had not a desire to informe the ignorant, in those truths that God hath revealed to them.

And therefore you may see in your accusations against them, you are proved a very slanderer, and have taken upon you the office of Sathan, the old accuser of the Brethren.

But you conceive God never honoured them so much afterward.

But seeing it is but your conception, it matters not; for if they were active for God, and did famously and worthily before they entred into the way of God, I am sure they could not but be more active afterwards; for when a man is in a Journey (especially if he know or conceive himselfe to be out of the way) he goeth on heavily till he meeteth with some director, either to informe him that he is in the right way, or to direct him how he shall get into it; and being led in his right way, hee goeth on more cheerefully, and actively than hee could doe in the time of his doubting; even so it must needs be with these men, as I said before.

Again, you say, that the men that hold those principles of Separation, God did never honour much.

I answer, it seemes you thinke Gods thoughts are as your thoughts, and because you seeke for the praise of men and have it, and a few men honour them: and because Christs flocke is a little flocke, therefore you imagine they are not honoured of God, which is very carnall reasoning.

But as you have slandered the men all this while; so now you here slander their way (and principles) which way is the way of God, and whose principles are Gods truths; yet (you say) there is such a malignitie cleaves to it, even as doth to the Episcopacie.

This is a very great slander, to compare Godswayes to the wayes of Sathan, in saying there is such a malignity cleaving to it, which alters mens spirits, and makes their hearts worse; and yet you here confesse, that many of them continue good in the maine.

Thus much for your Fourth Reason.

YOU say, their fifth Reason is, That this is no other but envy in the Ministers, that makes them against Toleration, because they feare their people will desert from them, and come to us, being so pure in Ordinances, and Churches; and thus you say the Protestation Protested speakes.

Your answer to this Reason is,

1. *That it is not out of envie, but you hold their practise sinfull and unwarrantable to separate from your Churches, and to erect such Congregations, and therefore you say, you speake against it, and that you bee promise to make good in a following Discourse.*

For answer to this, I must tell you, that it is not your denying it to be out of Envie, that will cleare you, for there is nothing appeares more plainer, than that envie against the truth, and the Professors thereof, was the cause of your writing against Toleration.

And that it is through feare your people will desert, is plaine, by your owne confession in your Fourth Reason: where you say, that if the Liturgie, and Ceremonies, stand in force, and Toleration be granted, they will make brave worke in a short time. and yet you hope some judicious Christians (as you say) will be kept from their way.

But in that you here say, you hold the practise sinfull and unwarrantable

You have made that part of your judgement knowne already before; but your judgement was grounded upon no true Principles and therefore it hath beene already proved to be erroneous.

And whereas you say, you will make it good to be sinfull in a following Discourse:

I answer, If you can but make men beleve this, you will worke a wonder. But I know it is impossible, for you to make good your promise, and therefore I cannot expect performance.

Now to cleare your selfe:

2. *You say, it cannot be counted envie in Ministers, to be unwilling to have their flocks, and people fall from them.*

I answer, By so saying, you rather confirme their Reason than remove it, (namely) that it was your feare of the deserting of your people.

But for you to insinuate, that the people that be called out of a way of sinne, and brought into the way of grace, and liberty, be stolles a-

way, and tempted away by strangers (as you would make it) concluding that it is as tolerable for children to forsake their parents, renouncing the duties that bare them, and the parents that gave them suck; than for a man to forsake father and mother, as it is for a man to forsake Idolatrous worship, this is an unjust comparison, and crosseth the whole tenor of the Scripture.

Now you would make this your owne case, for you allude to your spirituall children, who (say you) are the fruit of your labours.

I pray you, how can you count the Parish of St. Elms your spirituall children, seeing you are there but an hireling; and as you have not begotten them to the Faith, so you have not taken the charge of them, to watch over them as a Spirituall Father, and you will onely preach to them so long, as any will pay you wages, but no longer; how then have you converted them to God? from what have you converted them? or what have you converted them too? have you turned them from serving dumbe Idols, to serve the living God? I have heard of no great change of them, nor of any other where you have preached; you found them in the Church of England, and you found them Christians, (in your owne judgement) and you know they were baptized, when you came to them; and in the same Church where you found them, there you leave them; I pray you, how have you begotten them to God? you found them under a false power, submitting to a false worship, and you justifie them as men begotten to God, and you justifie their standing there. Thus doe you sow pillowes of flatteries under their elbowes.

But you neede not to feare any mans comming to steale your Disciples away by night, as the Jewes gave out falsely of Christs naturall body, for that was but a lie; therefore let no man presume to lie by their example.

But you say therefore you ought to watch against us, (and ought not to sleepe) least they should be stolne away.

* Pag. 50.
lin 23. 30
lin. 30.

I answer, so did the Jewes watch the naturall body of Christ and yet he by his power raised himselfe, and also departed from them; even so by the same power will he raise from the death of sinne many that are amongst you, and will cause them to separate themselves from your false worshipping, and from you that are false worshippers, and he will tell them where he feedeth his sheepe, and caused them to lie downe at noone.

* Cant. 1. 7.

Neither can you cleare your selfe by saying, you filty them, and love them; and would not have such a sword as a toleration put into their hands

hands (as you are pleased to say) to hurt them, though some amongst them (say you) might perhaps use it better.

I pray you feare not this, (which you here call an error on the right hand) but rather feare your Church, if (as you say) your
 * Pag. 43. L. Liturgie and Ceremonies stand still in force, which (you say) were
 23, 24. the causes that bred the Separates. *

I tell you, if the same cause remaine you may justly feare it will take the same effect; you have also as great cause to feare the prophanenesse and Acheisme, which is seated in the hearts of most of your people, but onely that you blesse your selfe, in hope that all ignorant and scandalous persons shall be driven out. But I pray you tell me, whither doe you intend to drive them? if you leave them any where in the Land, they will be still of your Church: except you will make you a new Church: But if you should drive them out of the Land, you would leave many places of the Land uninhabited; for the generalitie of the people (in most parts) be ignorant and prophane; and thus you may see your selfe in a great streight, and therefore you have great cause to feare.

Further, you say, the Author would intimate that the honest soules are with them, and would be for their way; but as for those that are against their way and Toleration, they are not such honest soules.

If this Author be the Protestation Protested, you have wrested his words, for he hath not said they are not such honest soules. neither hath he entred into judgement against any.

But further, (you say) you would have them know that the honest soules are not onely with them: for in the Church of England (say you) there ever have beene, and are honest Ministers and people, that have rejected our way, and any that fell to it, nay the greatest Nonconformists, and most able in that way (you say) have written the most against our way, and laboured upon all occasions to preserve the people from falling to us.

For answer whereof, I must tell you, that the Ministers, and people, were never the honestest for rejecting of that way, (which hath beene proved to be the way of God) though they were the greatest Nonconformists in the world: for it is not our way properly, but the gift of the Father, which he hath given us, to walke in; and surely, it is no signe of honesty to commend the Saints in their infirmities, or to condemne them in their workes of pietie; I say, it is no signe of an honest soule to speak evill of such a holy way: I tell you, I take Hugh Latimer to be an honest soule, though he have declared both by word and writing against such as you; and affirmed, that a lay man fearing God, is much more fit to understand the holy Scripture, then a proud
 and

and arrogant Priest; yea, then the Bishop himselfe be hee never so great and glistering in all his pontificalls: and such honest soules (though they are not of the Clergie, but of those whom you call the Layetie :) are the fittest men on the earth to make Churches, and to chuse their owne Ministers (as I said before) though they be Trades men; and such as these have dependencie upon *Christ* alone, whose way is properly the sincere way of God. And as for any that have writ against this way (or against those who walke uprightly in it.) it will not make much for their account, for that part of their worke shall burne (as well as yours) though they may be saved: and as for these Authors which here you bring, *which have beene so carefull (as you say) to keepe the people from falling into that way;* I have reade some of their bookes, and found the most of them propheticke sad things against the Church of England, except she repent.

THeir sixth Reason (you say) is, that they are good men, and men of great gifts, and therefore they should be tolerated to have such Churches, it is pittie they should leave the Land, and wee loose their prayers.

Indeede (Mr. Edwards) this may be some other mans Reason, on their behalfe, but I hardly beleewe, that they lived so farr from good neighbours, that they must thus set forth their owne praise.

But for answer to this Reason, in the first place; you say, *the better men they be, and the more able, the worse, to set up separated Churches,*

To this I answer, that I ever conceived by the Scripture, that those that Christ ordained, to plant his Churches were good men, as it was said of Barnabas, *that he was a good man* * and the very like was said of Stephen * and therefore me thinks you are shredly mistaken. * Acts 11.
24.
* Acts 6. 3.
8. 10.

But further, you say, *they will the more indanger the peace of the Kingdome, and make the Schismes greater.*

I answer, If it be good and able men that indanger the peace of the Kingdome, you may doe well to perswade the Parliament, to keepe still in your Church, all the *doubt* and *drunken* Priests: for they are bad enough, and unable to doe good, and yet of my knowledge, they are very able to disturbe the peace, and to breed strife, and to bring Gods judgements upon the Land, which is able to make a greater Schisme than you are a ware of.

Secondly,

Secondly, you say, for their prayers, you have the benefit of them, as well when they are absent, as present; and some of them have said (say you) they prayed more for England when out, of it than in it.

Indeede if they did so, they did well, for that was their duty: but I suppose you (for your particular) had little benefit of those prayers, and that, because God hath hardened your heart, even against them, and all good men.

Thirdly, For these their prayers you have rewarded them with an accusation (namely) that they left the Kingdome, when it was in greatest danger, and in most neede of helpe, and provided for themselves to keepe in a whole skinne.

I answer, if they did evill in it, that evill is to be passed by; for it is very probable, that they did know that the GREAT CANONS were already made, and that they were mightily charged, and overcharged, as it may appeare by their shivering in pieces: but if they had held to have beene shot off; they might easily perceive, that they might beate holes in their owne skins, as well as in other mens, and they seeing the plague before hand, might be borne with to hide themselves.

But you say you stood without them here in the gappe, and prevailed with God.

I answer, It may be conceived, that they prevailed with God, who prayed so much for England, when they were out of it, for God will not beare sinners, * therefore you cannot expect that God should heare you, so long as you justifie the abominations of your bespotted Church; and you know Moses prevailed for Egypt, when he was out of the city. *

* Ioh. 9. 31.
Exod. 9. 29.
33.

But you say it is better to want their company, than to buy it at so deere a rate: as a toleration, and you say you question not, but the Kingdome will doe well enough without them.

Is it possible, that you should enjoy the benefite of the prayers of those that you so much sleight, and set so little by their company, that rather then they shall have liberty, to worship God in a peaceable way (by your will) they should depart the Kingdome, when it is proved, by the Word of God, that Gods servants are the strength & glory of the Kingdome: for even as the Prophets were the Charets and Horsemen of Israel, so are they that feare the Lord, a support to the Kingdome and Common-wealth wherein they live.

But as for your Kingdome of Priests, it shall neither stand without them, nor with them, for though the Prophets sought to heale Babel, yet it could not be healed.

healed, for your hornes shall be knocked off, and methinks I
 heare the decree gone forth, *that your Kingdome is devided*, and
 therefore you have neede, to set downe your resolution, that it
 shall not long stand, but the Kingdome of England may safely
 stand with Toleration.

Fourthly, you say for this Objection, of bring good men, you will an-
 swer it at large in another Treatise, wherein (you say) you shall make men
 of many dangers that may arise to them from good and eminent men, and
 further, you say you will fully shew what little strength is in that Reason,
 and cleare also many things in reference to that Objection.

I answer, when I see this performed, I will take it into con-
 sideration, and then you may heare more of my minde; in the
 meane while, I rest in the Scriptures; which satisfie me, that
 good men ever bring a blessing.

The next thing you bring is this question (namely) whether
 conscientious men, who agree with you in the maine in points of
 Doctrine, and practise, may be tolerated and spared, in some
 things wherein they differ from that which is commonly re-
 ceived.

Page 320

Indeepe you have made divers answers to this already, for it
 was before your owne question, in some of your Reasons
 alledged against them, where you affirme, *that you justify men,*
both bearing and forbearing, and have also see the Counsell of ancient Fa-
 thers before them, to teach them to *beare with others,* both in points of
 Doctrine and practise, wherein they may something differ from that which
 is commonly received.

But here further, you adde a more large answer, That you still say it is
 your judgement, that there should be bearing in many differences of opi-
 nions and practise, so as Christians ought not to judge nor censure, one an-
 other, nor refuse communion and fellowship, by not admitting men into
 their Churches, and to the Ordinaunces.

You have seemed (all this while) to be afraid, least they
 should admit too many into their Churches, and now you
 seeme to say, it is the fault of the Independent Churches to deny
 communion to many Saints, for some differences in judgement,
 about Church-Government and Orders. Now if this be true
 (as you say it is) they are so farre from stealing away your
 members, that they will not receive them into fellowship, if
 there be differences in judgement, for which you here seeme to
 blame them, and therefore I think you would have them open the
 mouthes of their Churches wider, even as wide as yours. But
 the Scripture hath declared, that the gates of the holy city, are

When Ste-
 phen Gardi-
 ner haanged
 upon a tree,
 unittie? yea
 Sir (said La-
 rimer) but
 in Veritie,
 not in Po-
 pery: better
 is a Diversi-
 ty than an
 Unity, in
 Popery.

Of

* Rev. 21.
27.

of an equall widensse for they are never shut Rev. 21. 25 and yet they are so well watched by the Angels of God, even the Ministers of Christ Jesus, that there shall be no uncleane thing suffered to enter in thereat, &c. Here you may see if any of you attempt to come in (who are so ignorant and scandalous and spotted (as you say they be) they shall not be suffered amongst us; for indeede they are fit for no society, but the society of your Fathers house: yet (I say) if any of these doe creepe in, it is through the neglect of the Portor, which the Lord hath set to watch, or else it must needs be by their cunning transfiguring themselves to be that which they are not.

Page 52.

But (you say) you would not have men forced to change their mindes, and opinions, by casting them violently out of the Ministry and Church, which (you say) was the practise of many in these late times; and hath caused, so many Schismes and strifes amongst you.

Well, here all men may take notice, that it was the cruelty of the Clergie, that caused the Schismes and strifes, by forcing men to change their mindes, and not the practise of the Separation (as you here acknowledge) therefore in this confession you have crossed the tenor of many of your other arguments, as that the Separates have caused strife in the three Kingdomes, and that they had made the rents and Schismes, which now you acknowledge to be done by them (that force men to change their mindes) which are the Clergie of England.

Further, you say, that you approve not of such practises, but desire to be a follower, and lover of the wayes of peace and communion, with any who agree in the maine, and have something of God and Christ in them.

* Page 49.
lin. 31. A

I answer, if you approve not of such practises, I hope you will not hereafter be an occasion to move Magistrates to force men to change their mindes, and so justifie your selfe in that you condemne in others, for you confesse your selfe, that though these Independant mens spirits be growne narrow (even closed up from you) yet they continue good in the maine, and then sure they have something of God, and of Christ in them.

* Page 52.
lin. 33. 34.

You say further, that the practise of the ancient Fathers, that pleaded for bearing, are infinitely pleasing to you.

I answer, if they be infinitely pleasing to you, I hope you will never be displeased againe, with any of the Lords servants, about keeping of dayes, which you say was the difference betweene these Fathers.

Moreover, you seeme to inferre, that because Siprian (whom you confesse, erred in the point of rebaptizing) would not condemne them,

who were of a contrary opinion : that therefore we men may be tolerated in their differences of opinions.

But here you have brought an erring Father (by your owne confession) to perswade us to keepe communion with those that are contrary minded; but the Apostle exhorteth us to labour to be of one minde, that we may walke by one rule, but if any be otherwise minded, we ought to waite till God reveile further, and not to force him to be of our minde. till he hath faith in himselfe, grounded upon the Word of God. But that ground which you have (that men should be tolerated in their differences of opinions) is built upon the sayings of this Father Cyprian.

But presently you come with your provisall, which hath quite altered the Case, your provisall is (they may be tolerated) so long as they keepe communion with the Church, and submit to the Discipline and orders, and be peaceable, and not speake against what is established by common consent nor practise to the scandall and contempt of the Magistrate and Church.

I answer, this is but even a crossing of your owne speech againe. for this constraining of men to yeeld to whatsoever is established by common consent, is but a forcing of men to change their minds; which you said before, was the cause of Schismes and strifes, and though you approve not of it in others, yet (it seemes) you could freely practise it your selfe, as may plainly appeare by what you speake hereafter, which is the very same thing which you have often spoke already; that is, If a few men (halfe a dozen, or halfe a score) refuse communion with your Church, and vent opinions every where, to the disturbing of the Kingdome, and drawing disciples after them, though they were Ministers of gold, and had the tongues of men and Angels, they should not be tolerated.

Now you have stricke up the stroke, but it will not serve your turne; for this your vaine insinuation (that they disturbe the Kingdome and draw Disciples after them,) hath beene many a time disproved already, because it hath beene oftentimes repeated by you, to fill up your matter; nay your owne words have disproved your selfe. where you say, they will not receive them into fellowship except they be of their munes. *

But further (you say) you would have us to reade Calvin upon that subject, in his last Epistle to Felerius: The matter you say is this, that if He would not be reduced into order, the Ministers should tell him, that he is not to be accounted as a brother, because he disturbed the common discipline.

What the Discipline was that he disturbed I cannot tell, but you say it was a Discipline that was common, which makes it

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* For this see his eighth Reason against Toleration. pag. 32. line 23. 24. 25.

26. 27.

appeare to mee, that it was like your Booke-worship, or your Common Prayer-booke, which is common as farre as the Pope hath any preheminance or jurisdiction; and that you confesse this Common Discipline, was not the Discipline of God, neither a Discipline that you approve of, appeares by your owne words.

That you judge it not of God, appeares here in your following words; where you grant this to be the authority of men, and that it is not to be sought after it: &c. and you know the things that they decreed was, that he that would not submit to the Synod must be put out of his place and you say, that you would not have any cast out of the Ministry, or Church, because it breedeth Schismes * and by this it appeares, that you allow not of this manner of Discipline, and by this one may also plainly see, that you are made all of contradictions, as it may plainly appeare in the very next words following, where you conclude, that the authority of men is not to be sought, when the Spirit of God pronounceth of such, &c. and here you quote the 1 Cor. II. 19. where you would make Paul an author of casting men out of their places, because they would not yeeld to the Synod. I pray you, hath Paul in this Chapter discoursed of any such thing? was not the controversie here about long haire, about which Paul saith the Church hath no such custome of contention; and doth not Paul himselfe put the thing to be judged by the Church? in the thirteenth verse, where he saith, *Judge in your selves, Is it comely that a woman pray unto God uncovered?* and further, in the 14th. verse, *Doth not nature it selfe teach us, that if a man have long haire it is a shame unto him?* and was not this Doctrine grounded in the Law and Prophets, and confirmed and established by God long before the Apostles time? yes surely it was, and therefore it will not serve your turne, to prove that Synods may decree Customes, for the Church of God; but it will serve your turne to prove what you desire, that is, a dependancie betweene Rome and England, and that the Bishops of Rome and England by their Synods, should make all their shavelings to crouch and submit, and bow to their injunctions; for your owne practises prove it, by your very submitting, be it never so contrary to the Law of God, and of Nature it selfe, if it be but confirmed by a Synod; and therefore it appeares that it is your malignity of spirit, which causeth you to write as you doe.

But you say you doe it from a Zeale;

But I tell you, it is a zeale against Gods glory and the good of his Church, and against the preservation of puritie of Doctrine, and holinesse of life, even at the best like unto the zeale which

which *Paul* had, before hee knew Christ, when he went with Letters from the high Priest, to persecute the Church of God, and when he was their Pursevant, to enter into houses, and to hale men and women to prison * if *Paul* should have said for himselfe, as you would now pleade for your selfe, that peace could stand with toleration, and therefore it was meete to disturbe their meetings, it would not have served his turne, for if God had not stricken him downe in the way he should never have seene the Lord Jesus (but to his confusion) though he was a man every way as well informed as your selfe.

Yea, he might have pleaded as well as you, that he did it not out of passion, but that he had thoughts of the Church way before; for you may know that *Paul* was a member of the Church of the Jewes, which was erected by God, and was zealous for the Law, and mighty in knowledge being brought up at the feete of *Gammaliel*, * and also a free borne *Roman*, * and yet he neither knew Christ, * nor what Christ would have him to doe, * but hee thought of other wayes of himselfe, or else he would not have persecuted the professors of the truth, but that hee imagined there was evill in the practise of the truth; even as you say you apprehend evill in the practise of Independencie, though they see it not that practise it, because (say you) they are engaged in it, but it was ignorance in *Paul*, so to thinke, and so (at the best) it is ignorance in you. Therefore you have no neede to say, that you see more evill in it, then the Independents can doe, but you should rather have said you seeme to see, for you cannot see an evill where none is.

But you wish that the Independant Ministers, would consider what hath beene written.

I answer, Indeepe (for my part) if their considerations be as mine, and though they consider it as I doe, without partialitie, yet they will finde nothing in it, to perswade them to lay aside all thoughts of setting up separated Assemblies (which hath beene plainly proved to be the way of God) much lesse that they should come, and grow into one body, and joyne in one way with you, so long as you have so foule a body (which you confesse you have) and your way so contrary to the way of Christ, being indeede away of your owne devising.

And touching the counsell of *Adm. Calvin* to this purpose;

I say, If he should counsell, as you counsell, it would be to me but a as blast of breath; for we are to take the counsell of the holy Ghost, by the mouth of *Paul*, which bids us follow him, as hee followes Christ. *

But you would have us to consider, what *Paul* requiries in a

Pastor, of which things you say, this is not the least, that hee ought not to be selfe-willed; that is (say you) to be adicted to his owne proper judgement.

I answer, I have considered this text already, and doe conceive, that this rule of *Paul* is broken by the Pope of *Rome*, and the Popes of *England*, which are adicted to their owne wills, and set up their own proper judgements for a Law; which evil and error *Paul* saw in his time, when he said, *the mystery of iniquitie began then to worke.* *

2 Theſ. 2. 7.

Moreover, I do acknowledge that it is a vertue in a good Pastor from his heart to feare contentions, and not to differ from his brethren, unless it be in cases greatly necessary, but what is all this which you have said to the matter in hand, you know *Paul* spake to the Churches planted in the order of *Christ's* Gospell, and not by the order of the man of Sin, and therefore it will not help you to call them againe, to consider what they may enjoy in your Church, for I have proved it plainly before in my reply to your Answer to their third Reason, that a Saint of God can enjoy no thing in your Church without sinne, and therefore what you thinke you have shewed before in your three first Reasons is nothing at all; for though you say it is but some circumstances that be wanting, about the manner and forme of Discipline. I tell you you want the substance, even *Christ* to be the head of your Church, and have made you a head of Archbishops and Lord Bishops, which head is full of leprosie.

* For this
see Reasons
against
Independ-
dencie, pag.
5. lin. 12.
21.

But here you have brought *Mr. Calvin* to crosse you shrewdly, and you would have us to beleeve him; and indeed with my heart I beleeve it, whether *Mr. Calvin* speake it or no; you say he affirms that the Scriptures expresse the substance of discipline; this is very true; but in another place you say, that *Calvin* said, there is no expresse precept concerning this matter: * And the like you rehearse presently in your next words for you say he affirmeth, that the forme of exercising it, must be ordained by the Ministers for edification, because it is not prescribed by the Lord.

Doth not *Calvin* and you both crosse your selves here? hath *Christ* indeede written in his Word the substance of Discipline and not the forme? you would make (indeed) the substance of discipline without forme, and voide, even as the earth it selfe was, when darkenes was upon the face of the deepe: so you would have men conceive there is a substance, but they must have no rule to know where to finde it; for you say, the forme of exercising it, is not prescribed. Here you would make *Christ* wanting to his

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owne house, for we know that *Moses* had the forme of the house, as well as the substance of the house, and the forme of every Ordinance, with every circumstance that was to be used, in and about Gods worship, and the forme was given unto *Moses* by God himselfe and *Moses* had not power to alter any thing in the forme, neither had any of the Ministers which came after him: but the wicked Priests did alter the forme, and Apostated from the truth of those Ordinances taught by *Moses*; even so the wicked Antichristians apostated from the forme of wholsome words given by *Paul*, which was to follow him as he followed Christ.

And also from the rule of our Saviour Christ given to all his Apostles, that they should teach the people what he commanded them, (*Matth. 28. 20.*) And this (you may see) was not onely in substance but in forme also, for *Paul* expresth to the *Corinthians*, the very forme of breaking of bread, which he had received of the Lord Jesus; * and by this you may see you have given the holy Ghost the lie, even as *Calvin* also, affirming, *that* * 1 Cor. 11. 23.
the forme of exercising it, is not prescribed by the Lord; and therefore I would have you. (*Mr. Edwards*) to take the Counsell your selfe, that you give unto others, for it is very good counsell.

First, that you please not your selfe in your owne Opinions.

Secondly, that you be not so addicted to your owne judgement, but remember the danger that *Calvin* laies downe here, that a man being wedded to his owne Judgement, so soone as ever an Ocaſion offers it self, will be a Schismaticke; and I have told you already, that this was the first occasion of Schisme and Apostacie, from the truth of the Gospels worship, that being darke in their mindes, and judging the substance of Gods worship to be without forme; and as they them selves (so presuming) tooke upon them to prescribe a forme themselves, so they being wedded to their owne judgement, did Schisme from the truth of the Scripture.

Thus you say you have delivered your owne soule.

But to whom, or from what you have delivered it, I cannot tell.

But you say further: you hope the brethren, will withdraw their petitions, that they may not be read in the honourable house of Commons, but, if they should be read (you say) you hope the House will cast them out. *

* For this see his Book

I Answer. That they should withdraw their Petitions, is but pag. 55.
 one of your yaine hopes, for they had more neede now to petition then ever they had, both to God and men: seeing such a

Goliath as you, musters up so many forces against them.

But the later of these your vaine hopes, doth manifest the malice of your heart, in that you hope the House will cast their petitions out.

Are you so void of true piety towards that Honourable House? or judge you that House so void of common Reason? being as they are indeede the very Eyes of the whole land; the Eares of the whole land, and the Tongue of the whole land; yea the hand and power of the whole land: being so as I conceive in my simplicity, would you have them, I say to be blinde of one eye? and to looke upon the Petitions and complaints of some of the people of the land, and not upon all? would you have them so partiall? would you have them also deafe of one eare? that they should not hearken to the cries and petitions, and complaints of all the Kings subjects, one as well as another? would you have them also so defective in their tongue, that they should not be for the praise of them that doe well, as well as for the punishment of evill doers? nay, seeing they are called Gods, would you have their hands so shortned, that they should not once stretch them forth, to support and helpe the poore afflicted members of Jesus Christ? Then indeede you would have them very unlike unto *Moses*, even as unlike as your selves are unto *Aaron*.

* Phil. 83.
1.6.

Would you have this House to exercise their power upon persons before they have made due triall of the cause? (by hearing witnesses speake on both sides: truly (*Mr. Edwards*) if you would (as it appeareth plaine it is your minde,) then I will submit to the judgement of both the Houses of *Parliament*, whether you be not a man void of common Reason; for he is a foole that judgeth a matter before he know it.

And you are not onely void of Reason your selfe, but you would have the *Parliament* to be like you; for if the *Parliament* should judge a man before they heare his cause, they would be like the Court at *Lambeth*, which were used to sit in the high Priests Hall, judging matters without due triall.

Further, you say, you are perswaded, that it will never be said of this *Parliament*, that they opened a doore for Toleration.

For Answer to this, I must tell you, that I conceive, they may receive a Petition, and yet not open a doore for Toleration; I meane for such a Toleration as you here speake of, for setting up Churches against Churches, for that is not the Toleration that we pleade for, but your evill conclusion.

And therefore you may pray, if you will, that that doore may be kept shut,

And we will pray also that all doores may be kept shut, that will

will let any evils into the Kingdome in proesse of time, least that any succeeding generations, should have cause to write in their Chronicles of this *Parliament*, as it was written of *Naaman the Syrian*; that is (as you say, (it will be said of them) *but they granted a Toleration*.

Moreover, we desire nothing at their hands, *that may cast a dark shadow upon their glorious light*.

But that which we desire, is liberty of conscience to practise Gods true worship, in the land wherein we were borne, which will be no blemish to any Christian Magistrate to grant, *nor for any Counsell of State to establish*.

And therefore you should not have concluded this your Discourte against *Independencie*, and against *Toleration*, before you had offered it to the triall before some lawfull Committee chosen by the *Parliament*, to heare both you and them; and then if you could have maintained your *Churches of England* (which you plead for) with your Synods, and Counsells, Ceremonies, and Booke-worship, Canons, and Sensures, Citations, Degradations, and Excommunications, with your Absolutions, to be founded upon the substance of that Worship and Discipline, which you say *Calvin* affirmeth, is expressed in the Scriptures. then you might with the more shew of honesty have admonished the *Parliament*, to have cast out their Petitions, but till then you may lay your hand upon your mouth, and never for shame affirme, *that the granting of Toleration unto us (to worship God, without molestation) will be setting up Churches against Churches*.

Neither ought you to have concluded against them, before you had proved their way of worship to be contrary to the word of God, or not to have footing in his word (as yours hath not) for except you had done this, you have small cause to rejoyce in your thoughts, *in respect of the accounts that you are to give about this contraverſie*; for your contraverſie can be conceived at the best, to be but the contraverſie that *Paul* had, when he went unto *Damascus* which was a Contraverſie against *Christ* though *Christ* in his rich grace pardoned him, when hee had smitten him downe, and driven him out of himselfe. and made him to confesse, that he knew not *Christ*, in these words (where hee saith.) **LORD WHO ART THOU**, and further acknowledged that he knew not the will of *Christ*? by asking him (with these words) **WHAT WILT THOU HAVE ME TO DOE?** thus you may see, though the controversie was against *Christ*, yet *Paul* was reconciled to God the Father, by lesia *Christ* the

Acts 9-4

the *Sonne*, and endued with the *holy Ghost*, which made him a *Minister* of the *New Testament*, which all his *humane learning* could not doe.

And *Paul* might have boasted that he was stirred up by the Spirit of God, against the way of Christ, as you boast, that you are stirred up by Gods Spirit against the way of Separation. But that would not have justified Paul, much lesse shall it justifie you; for Paul did that hee did out of a zeale to maintaine the Law of God. But yours is to maintaine the Law of Sinne, even the Law of Salvation, Paul persecuted those that he did conceive to be evill; but you persecute those that you acknowledge good men, and such as have beene active and famous for God.

And therefore you have no neede to boast of the Spirits enabling you all along; and that above your owne strength (as you declare) for it may plainly appeare (unto all men of understanding) that it was the very Spirit of delusion.

And therefore, you may justly expect *Censures and Reproaches* (as you say you doe) because your way in this action was not pleasing to God.

But for my part, instead of censuring you, I would rather reprove you; and admonish you, rather than reproach you. and pray that God might turne you. And if God would be pleased to give you that reward of your labour, which hee gave unto Paul, even to strike you downe, and to make you to heare his voice, and learne to know him, and what he would have you to doe; then it would turne much to the praise of God, and to the comfort of your poore soule, if you be a chosen vessell unto him, (which is the thing you pretend you aime at) and then you shall be sure to gaine truth, and love and peace, and holinesse in all your after discourses, when you shall speake with a new tongue, and expresse the language of Canaan.

And now (Mr. Edwards) for conclusion of the whole, I doe here affirme, that if upon the sight of this Booke, you shall conceive that I have either misconstrued your words, or accused you without ground (necessarily drawne from your owne speeches) or that I have mistaken the sence of any Scripture, that I have quoted in this Booke, or that I have not answered you directly to the point (by any oversight) Then chuse you fixe men, (or more, if you please) and I will chuse as many, and if you will we will agree upon a Moderator; and trie it out in a faire discourse. & peradventure save you a labour from publishing your large Tractates, which you say you intend to put out in Print against the whole way of Separation; and if it can be made appeare that

that (in any of these particulars) I have missed it. I will willingly submit. But if you overcome me, your conquest will not be great, for I am a poore worme, and unmeet to deale with you.

But if you doe give another onset, before you accept of a parle, (seeing I have offered you conditions of peace) the world will judge you an unreasonable man, and you shall never have the day.

But if you will (say your quarrell is only against those *Ministers*, that justify your Church and Ministry, and worship) and can prove that the *Ministers of Holland and New England* doe generally justify the Church of *England*, and the Ministry of the Church of *England*, and the worship instituted by the Church of *England*: I say, if they thus far justify you. (as I have here specified) then will I freely acknowledge (when I heare them speak it) that I was mistaken concerning them (yet the case in controversie stands still to be tried between you and me) but I do otherwise conceive of them for the present, because I am credibly informed, that they doe, generally and publikely, renounce the power by which they were called to their office of Ministry, in and by the Church of *England*; some of them affirming that they have stood *Ministers* too long under such a false power; others confessing here in publike, that it was their sinne, that they had not revealed so much to the people before they went away, with many the like expressions, which I can prove, if wee come face to face, which maketh it appeare to me (for the present) that though they preach in the Assemblies met together by publike authority, yet they judge themselves to be *Ministers* sent of God to separate the precious from the vile, and that though they have not an outward mediate calling (seeing they have cast it off, because it was false) yet they have an inward immediate calling, as all the *Ministers* of God had in former time, which were able to unfold the *Mysteries* of the Scripture, though they had neither calling by man, nor by the will of man but by the holy Ghost.

And I hope these men, (of whom I speake) will never returne to serve God before the Idols, nor preach for wages, as *Balaam* did, but still stand fast in the liberty wherein Christ hath set them; Seeing they have cast off the grievous yoke of *Antichrist*, separating betweene the precious and the vile, fitting men for the Lords building, that so they may goe up to *Jerusalem* by troupes.

This is my charity towards them, though I know them not
by

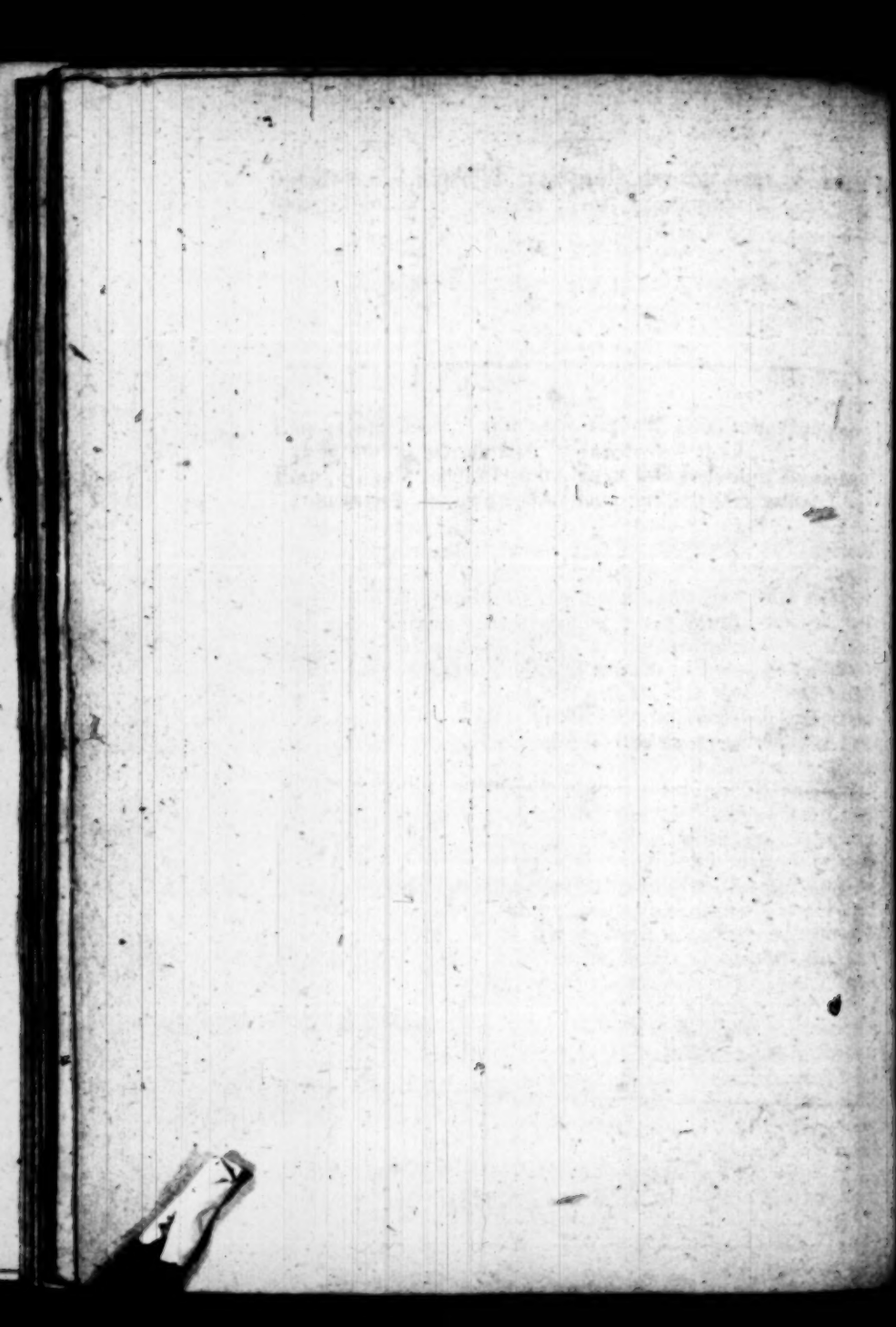
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by face, and I thinke I may boldly say that none of them knowes me.

Elay 41.21. Stand to your cause, saith the Lord, bring forth your strong reasons, saith the King of Jacob.

Elay 5.8. Take counsell together, yet it shall be brought to nought, pronounce a Decree, yet it shall not stand, for G O D is with us.

FINIS.



THE
ORTHODOX
FOVNDATION
OF
RELIGION,

LONG SINCE COLLECTED
by that Iudicious and Elegant man
M^r HENRY AINSWORTH, for the
benefit of his private company :

And now divulged for the publike good
of all that desire to know that Corner-
stone Christ Jesus Crucified.

By S. W.

1 Cron. 28. 9.

*Thou Solomon my sonne, know the Lord the God of thy Fa-
ther, and serve him with a perfect heart, and with a wil-
ling mind.*

Joh. 17. 3.

*This is life eternall, that they may know thee the onely true
God, and Jesus Christ whom thou hast sent.*

L O N D O N,

Printed by R.C. for M. Sparke junior, and are to
be sold at the Blew Bible in Green-Arbor. 1641.

THE
OF THE
TO VINDICATION
OF
RELIGION
AND
THE



Original from the
National Archives


Printed by A. C. L. for the
by the London and



T O

MY MVCH HONOVRED, THE
two vertuous young Gentlewomen, *Mris*
Elionor Carent, and *Mris Elionor Warre*, Cousin
Germanis in the flesh, Concordants in the Spirit, and
Co-inhabitants under the domestick government of
the Right Worshipfull, and truly religious Matron *Mris Amy*
Long widow, of Steeple Ashton, in the County of Wilts,
my singular good friends, and neighbours, peace of
conscience, and joy in the Holy Ghost, be mul-
tiplied here in this life, and endlesse glory be
assured hereafter, in the life to come.

Sweete Lady,

 S I desire not to flatter your
apparent youthfull, and fu-
ture hopefull deserts, both
for your Christian professi-
on, and godly conversation:
so for your farther incou-
ragement herein, I feare not to publish to the
World (under your only protection & coun-
tenance) this insuing Treatise, wherein my
ayme is onely at Gods Glory, the Churches
good, and your acceptance. It hath in a Ma-
nuscript long lyen by mee, as a dead letter,

A 2

without

The Epistle

without any vulgar use; but now having the approbation of some judicious Divines my Friends and Acquaintance, I am resolved (maugre all the malice of *Belial's* Brats, who fancy nothing but to satiate themselves with terrene pleasures and profits) to propose it to the reading & perusing of all that chearfully endeavour to know the Lord Iesus, and him crucified, to the salvation of their soules; in comparison whereof the whole World, & all things therein cannot afford the least parallel.

Let mee make so bold with you (lovely *Mrs Carent*) as to call to your remembrance, how *Solomon* (unto whom your Sexe is much beholding for divine instructions) concludes his *Proverbs*; *Favour is deceitfull, and beauty is vanity, but the woman that feareth the Lord, she shall be praised: wherin* (be it spoken in verity without any obsequiousnesse) you have exceeded many of your Sexe, and Age, but yet I know that you acknowledge, that it is the Lord only that hath put this feare in your heart, and I pray God continue it unto the end; then shall his eyes be alwayes upon you, and nothing shall be wanting unto you, to make you com-
pleat

Jer. 32.
40.

Psal. 35.
18.

2. 4. 9.

Dedicatory.

pleat in the whole duty of man, & then shall *Eccel. 12.*
you be incomparably more rare and preti- ^{13.}
ous in the sight of God in respect of your
soule, then you are now faire, and comely in
the eyes of man in regard of your body. I
doubt not, but you well consider, what an in-
valuable thing it is to be one of the Lords
Jewels; as all his children are termed, *Mal. 3.*
17. whereas others are compared to the loath-
somest of all vessels, wherein there is no plea-
sure. Muster up, I pray you, all the devout wo- *Hof. 8. 8.*
men, from *Sarah* the mother of the faithfull,
Heb. 11. 11. to the Elect Lady, to whom *S. John*
dedicated his second Epistle, and you shall
find a whole Army to animate you in the
Lords battell, and receive in the end with
them the Salary of your victory, *2 Tim. 4. 7.*
Once more, meditate upon the Honourable
Prerogatives Gods children have: for their
noblenesse they are the Sons of God; for their
education, they are the Schollers of Christ;
for their protection, the Angels are their
servants; for their calling, they are Saints;
for their riches, it is Christ, and with him all
things else; for their life, it is spirituall, for
their

The Epistle Dedicatory.

their death, it is precious in Gods owne sight,
and their birth-day to all felicity.

Now to conclude; that you are already of
this Tribe, I am throughly perswaded, ear-
nestly imploring the highest Mercie Seat,
that you may so persist to the end. In the in-
terim, let mee beseech you diligently to read
this your owne Booke, and the Lord give
his Blessing, that you may increase your
knowledge of him, your faith in him, your
delight to serve him, and your feare to offend
him; which the Almighty granting, and you
my misprisions pardoning, you have nobly
gratified the poore endeavours of.

Your reall and affe-

ctionate friend

SAMUEL WHITE.

*Postbolt, the first of March
of this hopesfull yeare.*

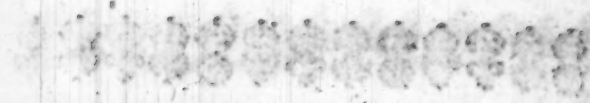
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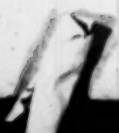
TO THE READER.

I Do earnestly intreate thee (curious Reader) wheither thou dost already abound in knowledge, and judgement, or having but as yet a little, thou desirest more, to read this Treatise here before thou give any censure upon it, I doubt not but the Booke will commend it selfe, as others of his workes hath done, viz. his Exposition upon the five Bookes of Moses, and the Canticles, and his Communion of Saints, long agoe published: all which (as in this) hee is famous in accumulating the sacred Text: But for the life of the man, my selfe being an eye witnesse (living sometime with him in Amsterdam) of his humility, sobriety, and discretion, setting aside his preposterous zeale in the point and practise of Separation; hee lived and died unblameable to the world, and I am thoroughly perswaded that his soule rests with his Saviour: and therefore once more I beseech thee, accept of my good will in publishing, and my prayers for a blessing upon reading, hoping that either for the increasing or confirming of thy knowledge in grace to glory, thou wilt glean something out of this more fruitfull than large field, which shall be the prayer of thy friend and brother

S.W.



READER



A
 SHORT COMPEN-
 DIOUS WAY HOW TO
 TEACH AND LEARNE
 RELIGION.

Part I.



LI Religion must be learned of
 God, *Job. 6. 45. Mat. 25. 9.* God
 teacheth men, 1. inwardly by
 his Spirit: 2. outwardly, by
 his Word, *2 Cor. 2. 11, 12. Neh.*
9. 20. Psal. 119. 105. Jam. 1. 18.
Job. 17. 17.

Gods Word is contained in
 the Scriptures of the Prophets

and Apostles, *Mal. 4. 4. 2 Pet. 1. 21. 2 Pet. 3. 1, 2.*

The holy Scriptures containe doctrine sufficient *2 Tim. 3. 14.*
 for every good worke, and to bring men to salvation,
2 Tim. 3. 16, 17.

All people of all sorts should learne to know the *Deut. 31. 11,*
 Scriptures, and so Gods feare by them. *12, 13.*

They which have knowledge of Gods Word, and *2 Tim. 2. 2.*
 will, should teach others that are ignorant, *Deut. 32. 4. Deut. 6. 6, 7.*

Mal. 2. 7.

Of men expert in the Law, some are to be chosen for publick Ministers of the Word unto the Church, unto which worke they must attend.

1 Pet. 5. 1, 2.

All others that have gifts from God, may teach publicly in order, 2 Cor. 14. 31.

Eccles 4. 17.

1 Tim. 1. 7.

But men that are ignorant themselves, should not presume to be teachers of others.

Jam. 2. 5.

The meanes to attaine to the knowledge of Gods Word, are first, prayer unto God, *Psal. 119. 12, 18. Psal. 119. 97, 98.* Secondly, meditation in the Scriptures. Thirdly, conversation with the wise and learned, *Prov. 13. 20.*

1 Tim. 4. 16.

The end of teaching and learning Gods Word, is, that by attending unto faith and holiness, men may glorifie God in their salvation, *Rom. 10. 17. Jas. 2. 22.*

Hee that is to teach Gods Word, must have respect unto these two things, 1. for preparation, and minding of things in himselfe. 2. for declaration, and delivering them to others, 2 Tim. 2. 15. *Mat. 13. 32.*

In preparation to preach the Word, men may either chuse some text of Scripture to treat of, or without a certaine text of Scripture, may handle some ground or grounds of Religion, and common places, so *Luk. 4. 17, 18. 21.* here Christ preached from a text, and *Mat. 5. 2, 3.* here he preached without, binding himselfe to any text.

Psal. 32. 1, 3.

Hee that is to preach from any text of Scripture, let him first consider the generall scope, and drift of the Scripture, so shall hee more soundly exp'aine, and apply the same: So *Rom. 4. 6, 7.* here *Paul* minded aforehand the drift that *David* aimed at, which way to shew, wherein mans blessednesse consisted, namely, in the forgivenesse of sinne.

Portions of Scripture are, some for to illuminate our understanding: some for to sanctifie and direct our affections, and actions; some for both of these together;

ther; some to illuminate our understanding, by manifesting the truth, and perswading it; some by manifesting error, and confuting it: So *Heb. 1. 8.* here *Paul* by Scripture proveth Christ to be God, and so more excellent than the Angels. And *Act. 17. 29.* here this Scripture confuteth mans carnall conceit of God.

Some Scriptures serve especially to direct, and sanctifie our affections and actions, by perswading to *Levit. 19. 2.* vertue; some by dissuading from vice: so *1 Pet. 1. 15.* *Deut. 32. 35.* *16.* and *Rom. 12. 19.*

Againe, some texts of Scripture treat of single matters; some of sundry matters, joyned together: so *Heb. 11. 1.* here *Paul* treateth of faith, the nature and effects of it; *Gal. 3. 11, 12.* here he treateth not of *Hab. 2. 4.* faith simply, but of confirming a doctrine, that wee *Lev. 18. 5.* are justified by faith, and refuting an error, that we are not justified by the workes of the Law; *Job. 4. 24.* here is treated of divers joyned together. This difference the Reader should observe.

Having observed the nature and scope of the Scriptures, to be handled, let him that teacheth the Scripture reduce them to some generall head, as to some one of the Commandements, or to some ground of faith, according to *Rom. 13. 9.* Or to *Act. 2. 25, 30.* where *Peter* reduceth *Dauids 16. Psal.* to the doctrine of Christs resurrection. *Reduction.*

If the Scripture serve not so much to informe the mind, as move the affections, then consider which of the affections it most concernes, whether repentance, and sorrow, or hatred and shunning of vice, or love of God and our neighbour, and of vertue and feare of God, or consolation and patience in afflictions, or mercy and compassion to the poore and afflicted.

If the text be an history, (for as much as whatsoever is written is for our learning) the teacher should *History.* *Rom. 15. 4.*

reduce the story to some generall point of doctrine, or doctrines, either of the Law or of the Gospell; either from knowledge, or conversation. So *Mat.* 12. 41. Christ draweth the history of the Ninivites to the doctrine of repentance from dead workes: so the History of *Elias* is drawne to the doctrine of Prayer, *Jam.* 5. 16, 17. so the history of *Noah*, is by *Peter* applied to the Doctrine of Gods mercy and judgement, *2 Pet.* 2. 5. by *Paul* to the Doctrine of faith, *Heb.* 11. 7.

Division and Order.

If the text divide it selfe into sundry parts, or points of doctrine, order in handling must be observed, and point after point, duly entreated of without confusion, which is hurtfull both to the teacher and learner; according to *1 Cor.* 14. 40. and to *2 Tim.* 2. 15. Let not divisions be curious, or manifold, for they trouble and confound the memory.

Weighing the words.

Every word in the text should be weighed with the true and proper meaning of the same, for an error in one word, may marre the whole sense of the Scripture, as in *Mal.* 2. 16. some read it thus (*Isibon hatest her, put her away*) where the text is corruptly translated, (for he hateth putting away) that is, God hateth divorce, these senses be contrary.

Figurative words.

If the Words be against the common light of reason, being taken properly, wee must underitand them figuratively, as in *Job.* 15. 5. reason sheweth that this is but a similitude. Figurative speeches are many, and of many sorts, which by much labour, and observation, must be learned and understood, *2 Pet.* 3. 16. *Luk.* 8. 10.

The coherence, circumstances, and scope of the Scripture handled, must be carefully weighed: so *Paul*, *Heb.* 3. 7, &c. and 4. 1. 7. where hee scanneth the words,

words, and circumstances of that sentence.

The surest way to expound the Scriptures is by *Scriptures* the Scriptures themselves, comparing place with *compared.* place: so *Neb.* 8. 9. so *Paul* conferreth many Scriptures, *Heb.* 1. 2.

The principall matters and circumstances in a text are moit to be insisted on, others not to be neglected, but more briefly handled, as *Gen.* 13. 8. here the nature of contention, and the duties of brotherhood, are duly to be particularized; *1 Cor.* 15. 50. here the word *brethren* is not so much to be insisted on, as the more weighty purposed doctrine.

Speciall regard must be had of gathering do- *Collecting*ctrines, and applying them: Doctrines may be ga- *doctrines.*thered from the cause of a thing, as *Heb.* 1. 10. where Christs God-head is proved by the making of the world. So also by the effects, adjuncts, comparisons, contraries, and as the doctrines of Christ, and his Apostles, every where from the old Testament do manifest.

Application is when the doctrine generally, or *Application.* concerning others, is by the teacher applyed to the time, or persons present: as in *Rom.* 4. 23, 24. So *Paul* applyeth that of the *Psal.* to his present time, *Heb.* 1. 7. and 4. 1, 2, 3.

Application is to be made in wisdom, according to the time, persons, occasions, and matters in hand, so *Noahs* history is applyed by *Paul* to faith, by *Peter* *Heb.* 12. 7. to Gods mercy and judgement, *2 Pet.* 2. 5. by Christ to the security of men, *Mat.* 24. 37, 38.

The manner of delivering the Word, should be with simplicity, sincerity, and godly pureness, and not with affected words, flattering speeches, or humane wisdom. And I brethren, when I came unto you, came not with excellency of words, or of humane wisdom,

(6)

dome, declaring unto you the testimonies of God. The gesture of the body should be grave and sober, the continuance of preaching ordinarily should not be long, for the Sermons of Christ, and his Apostles expressed in the Scriptures, are briefe.

Deo soli Gratia.

THE



THE
MYSTERY OF PIETY,
OR,
Doctrin of truth, which is ac-
cording to godlinesse.

Part II.

Divinity, Theologic, or Religion, is cal- Prov. 1. 7.
led in Scripture, the feare of Jehovah, Gen. 20. 11.
or reverence of God; and by the A- Tit. 1. 1.
postle it is named, *the truth which is ac-*
ording to godlinesse; and so the doctrine
of it is likewise called, *1 Tim. 6. 3.*

The end of teaching, learning, profession, and Eph. 1. 5. 6.
practise of Religion or godlinesse, is the glory of God 1 Pet. 1. 5. 9.
in our salvation. Our salvation shall be the full know- Joh. 17. 2. 3.
ledge, light, and fruition of God, for ever in Heaven, 1 Joh. 3. 2.
it is called eternall life. Psal. 16. 11.

The way to salvation or, life eternall is, 1. by the
knowledge and faith of God. 2. By the service of
him. *Jo. 17. 3. 1. Chron. 28. 9.*

OF

OF GOD.

This word (*GOD*) is used sometimes properly, sometimes improperly: properly it is a title given to the Creator of all things, so *Gen.* 1. 1. Improperly it is a title given to principall creatures, as Angels, *Psal.* 8. 5. *Heb.* 2. 7. and Princes, and Magistrates of the world are called Gods, *Psal.* 82. 6. *Jo.* 10. 34, 35. But here we treat of God properly so called.

GOD.

Of God there are foure things to be considered:

- 1 That there is a God.
- 2 What God is.
- 3 That there is but one God.
- 4 That there be 3. distinct persons.

That there is a God, is proved, besides the testimony of Scripture, as by the workes of creation, especially mans soule, *Zach.* 12. 1. by workes of providence, especially judgements on the wicked, *Psal.* 9. 16. and 58. 10, 11. by deliverance of the Saints, *Exod.* 14. 15. and by the terrours of conscience, *Esay* 32. 14. God cannot be knowne by face of us in this life, that is to say, perfectly knowne in this barbarous nature, *Exod.* 23. 20.

Esay 52. 5.*Joh.* 1. 28.*Joh.* 36. 26.*Prov.* 30 4.

Not onely our bodily eyes, but also the eyes of our mind, or understanding and reason, are incapable in this life of God, and cannot comprehend him, *Job.* 11. 7. Neither can any name or names expresse unto us, the infinite, and incomprehensible being of God.

But God of his goodnesse doth make himselfe knowne unto us in this life, in part darkly, and imperfectly, as in *1 Cor.* 13. 12. and *Exod.* 33. 23.

A Spirit.

God is a Spirit, *Job.* 4. 23. the first and the last, infinite, filling heaven and earth, *Jer.* 23. 24. most simple, without commixture or composition, eternall,
without

without beginning or end, 1 *Tim.* 1. 17. Infinite without comprehension of place, or strength, 1 *King.* 8. 27. Constant without shadow of change. *Jam.* 1. 17. absolute in power, holiness, and glory, *Gen.* 17. 1. Goodnesse, even goodnesse it selfe.

In that God is a spirit, wee ought not to thinke the God-head is like to gold or silver, or stone graven by art, or any invention of man. *AQ.* 17. 29. *Esay* 46. 5.

In that hee is the first, hee dependeth upon no other, neither may any thing be imagined before him, but whatsoever is, hath its being from him: *Rom.* 22. 36. *Act.* 17. 28.

In that God is infinite, he is not to be thought as 2 *Chron.* 6. 18: limitable, or bounded within any place, or restrained *Job.* 36. 26. to any time, or comprehensible of any, or of all the Creatures.

We may learne to know God both by his Workes, *God knowne* Word, and Spirit, *Rom.* 1. 20. *Psal.* 119. 104. 1 *Cor.* 2. 10, 11, 12. *Esay* 59. 21.

God is knowne three manner of wayes by his *By his Works.* workes: 1 By the excellencie of the creatures, which must needs be much more in the Creator, *Psal.* 94. 9, 10. *Job* 41. 1. 2 By imperfections and want in the creatures, which are not in God at all, *Psal.* 102. 25, 26, 27. 3 By causing and working, what is good in all things, *Esay* 44. 24. *Jam.* 1. 17. *Phil.* 2. 13. *Esay* 15. 29. *1 Tim.* 6. 16.

The Word of God, and Holy Scripture teacheth us to know God.

1 By names, and titles given unto him.

2 By his Essence,

Object. Gods Will, and his Essence *By his Word.* be one, then God willeth all things that he doth, so God is all things that he doth.

Answer. When we say, God willeth many things, or knoweth all things, we speake not of Gods Essence simply, or absolutely, but all things are subject to Gods knowledge, which know-

- 3 By his Pro- knowledge hee is : and some things
 perias. are subject to Gods will, that is, God
 4 By his ef- is hee to whose knowledge (which
 fells. is his being) all things are subject.

Gods Titles.

The names and titles given unto God, do concerne some his essence, and eternall being, as *Jehovah Jah, Ehieh*, I am hee that is, was, and is to come; which shew that God hath his essence, being, and existence of himselfe, and not of, from, by, or thorow any other, *Exod. 3. 14.* that hee giveth essence, or existence to all creatures, *Act. 17. 28.* *Amos 5. 8.* that hee giveth being to his promises, and fulfilleth them, *Exod. 6. 3, 4.* and *26. 2.* *Esay 42. 8.* *Rom. 4. 14.* that hee is eternall, without beginning and end.

Psal. 135. 14.

Some titles set forth Gods Power, and Almightinesse, as all-strong, or Almighty, *Aloab*, most mighty, *Geibor*, puissant, *Monzzim*, almighty, *Shaddai*, sufficient, *Adonai*, Lord, Stay, or Sustainer.

Some names containe the mystery of the Trinity, as *Alobim Adonai*, which are in the forme plurall, yet joyned with other words singular.

Gods Essence.

The essence of God is taught us in the Scripture, either absolutely, or diversly in respect of the three persons. Gods Essence is absolutely to be considered (thus set forth) that the Godhead or Essence of God is one, undivided, *Deut. 6. 4.*

1 Cor. 8. 6.

That the Godhead, or most Divine Essence, is most perfect, absolute, and sufficient in it selfe, *Esay 40. 28.* *Rom. 11. 34, 35.* *Gen. 17. 1.*

That the Godhead is a meare act substantially, and therefore cannot suffer any thing, nor be resisted by any, neither hath, or ever had, or ever possibly can have, to be otherwise than hee is, *Psal. 102. 27.* *Jam. 1. 17.*

Trinity.

The Godhead considered diversly, for the manner of

of

of being, is three Persons in one Essence, the Father, the Sonne, and the Holy Ghost, 1 Joh. 5. 7. Joh. 5. 26.

The Father is the first person of the Trinity, having foundation in none, of personall substance.

The Sonne is the second person in the Trinity, having foundation of personall substance, of whom hee is eternally begotten, Joh. 5. 26.

The Holy Ghost is the third person in the Trinity, having foundation from the Father and the Sonne, from both which, hee especially proceedeth, Joh. 14. 26, &c.

In the order and manner of the creatures, the originall of the things is ascribed to the Father, Joh. 5. 17. 19. The nature and manner of working to the Sonne, Joh. 1. 3. Heb. 12. The efficacie and power to the Holy Ghost, 1 Cor. 11, 12.

God hath the most excellent understanding, that is, the Essence of God. for all in God is Essentiall, therefore this is infinite, and eternall, as the Godhead is; therefore the things which it understandeth must also be eternall. Therefore it must be most perfect, as the understanding is most perfect. But nothing is more perfect than God, therefore nothing but God can be the eternall act of Gods understanding. Therefore Gods understanding hath reflection eternally to it selfe, as when a mans mind thinketh upon it selfe.

The understanding hath in it an image of the thing understood; therefore God eternally understanding himselfe, conceived a most perfect image of himselfe.

This most perfect bringing forth of the Image in the Godhead, is rightly called a conception, or generation, for it is the bringing forth of a thing most like to God, and the conception or bringing forth

Heb. 1.3.

of a thing most like it selfe, is generation, the more perfect the nature of the begetter is, the more neare, and conjoynded is the thing begotten; and Gods life being most perfect, and it being all an understanding; needs must this conception of his be most perfect; And so a most perfect generation, which is a second manner of beeing, called the Image, (or person) called the Image of the Sonne of God, the Image of his *hypostasis*. And seeing that which God understandeth, and his Essence is one and the same, needs must the Essence, and excellencie of the Father, and the Sonne, be both one, and eternall. Thus God cannot be minded to be, but with his coeternall Sonne.

As there is an understanding in the Godhead, so needs must there be a will also, and the more understanding, the more, and perfecter is the will, and in God there being a perfect understanding, there must be also needs a perfect will; and as the understanding is active essentially in the Godhead, so is the will; and as hee understandeth himselfe, as the most perfect thing, so also hee willeth himselfe as the most perfect good; and thus the will reflecteth as did the understanding. Gods infinite wil imbracing an infinite willed thing, there must needs be infinite love, and highest pleasure proceede there-from: so whilst the eternall Father conceiveth his Sonne, and perfectly willeth it, there must needs be full and perfect love from the Father to the Sonne, and from the Sonne to the Father, so from both proceedeth a third manner of beeing, called the third person, the Holy Spirit.

The Holy Spirit.

It is called a Spirit for three causes; 1 Because love is the inforcing, or motive of the Will, to the thing loved, and as it were, a spiring and breathing to it; and because the Father breatheth in love to the Sonne, and the Sonne againe to the Father, therefore the Holy

Holy Spirit is right said to proceed from them both. 2 It is called a Spirit, because the proceeding of the motive betwene the Father and the Sonne, is by a hidden way. 3 Because Gods children perceive Gods gifts, the gifts of love, by secret inspiration.

It is called holy to discern it from other spirits, *Why called* and because nothing can be more holy than this in Holy. God, and because it maketh holy, and sanctifieth the Church.

And seeing Gods Will and Essence is one in him, the Holy Ghost must needs be one with the Father, and the Sonne, coequall, and eternall. Thus by undoubted principles from Gods essence, there are three manner of subsistings in God, and there can be neither more nor lesse, unlesse we will deny God.

The Holy Spirit is taken as spoken substantially, or accidentally; substantially it meaneth a thing most simple in essence, most active in efficacie. Againe, that it is taken, either essentially, and so it comprehendeth God the Father, God the Sonne, and God the Holy Ghost, as *Job. 4. 24.* or personally applied to the third person of the Trinity. Accidentally, the word is used for a gift or motion of the Holy Spirit, *Job. 7. 39.* but in the *1 Cor. 12.* the Spirit, and the gifts are plainly distinguished. *Mat. 10. 20.*

The three persons have one and the same common *Trinity.* Essence, and common workes of the Essence, and of *Deut. 6. 4.* one divine Essence there are three persons: *1 Joh. 5. 7.*

The persons are distinguished from the essence, as *Inward distinction.* the manner of a thing is from the matter; and they are distinguished one from another, as the manner of the Essence, one from another. The difference of the persons, is inward and outward; the inward difference, is the personall propertie, which floweth from the manner of beeing.

The Father is of himselfe, not only in respect of Essence,

sence, but also in respect of being, the Father begetteth his Image, or Son: the Father sendeth the Holy Ghost.

The Sonne as touching the Essence is of himselfe, as touching the manner of being, hee is of the Father. The Sonne is begotten of the Father; the Sonne sendeth the Holy Ghost.

Joh. 15. 26.

The Holy Ghost in respect of the Essence is of himselfe, in respect of the maner of the Essence, he proceedeth from the Father and the Sonne.

*Outward
difference.*

The outward difference is when the persons are distinguished by the effects and operations towards the creatures.

3 Joh. 5. 19.

As is the order of being, so is the order of doing in the persons; the Father doth of himselfe, the Son in the Father, and the Holy Ghost in both.

The Father createth, conserveth, and governeth the world, the Sonne Redemeth the world, the Holy Ghost sanctifieth it.

*Gods proper-
ties.*

Gods properties are either absolute, or they have relations to the creatures.

Properties of the Essence, generally considered, are 1 unchangeablenesse, as that the Essence of God, is without all corruption, alteration, or locall motion, *Jam. 1. 17.*

2 Infinitenesse, as that God cannot be measured, or determined by any, hath no quantity, no determination of his power, vertue, time, and place.

Properties of the Essence specially considered, are understanding, will, and holinesse.

1 Gods understanding is such, as hee perfectly knoweth all things in himself, without discoursing of things, or distance of time.

2 Gods will is such that hee approveth the good, and refuseth the evill, himselfe directly is all good, and indirectly other things are good, as they carry his image, and whatsoever hee will that hee can,
but

but not whatsoever hee can, hee will.

3 Holinesse is that high perfection, and patterne of all vertue, in respect whereof the holinesse, and vertues of all men, and Angels are but shadowes, of this holinesse ariseth high blessednesse, and contentation in God.

Gods properties referred to the creatures, are vertues, or vertuous acts.

Gods vertues in respect of his nature, is power, *1 Gods power.* whereby he can effect what, when, and howsoever hee will, concerning any creature, *Psalm. 145. 6. Job. 41. 2. 3.*

Gods power is onely active and not passive, depending on any other, *Eph. 1. 19, 20.*

Gods power is infinite in respect of his Essence, of the objects, of the effects and of the durance.

God can do all things, that absolutely, simply, and in nature are possible, *Job 42. 3.*

Thus things are absolutely possible to be done, which are not contradictory to the nature of God, nor to the Essence of other things without God; he cannot deny himselfe, *2 Tim. 2. 13.*

Quest. Whether can God do a thing against Nature?

Answ. If *against* be meant contradictory to Nature, so as it repugneth the Essence, essentiall properties, and definition of things, then God cannot doe such; as God cannot make a body should be infinite, a reasonable creature without reason; for the nature of things are subordinate to the nature of God, as second causes to the first, and things subordinate overthrow not their nature: if (*against*) be meant above the power of secondary causes, as of water to make wine, to make water out of stones: or if it be meant the hinderance of their naturall actions, of things flowing from their particular properties, as to let the fire

*Josh. 10. 12.
Dan. 3. 23, 24.
25.
Joh. 1. 9.*

fire from burning, the sunne from moving, such things God hath done, and can doe daily.

2 Fore-know-
ledge.

Gods vertue in respect of understanding, is his fore-knowledge; whatsoever is, or commeth to passe in time; be it good or evill, with all the effects and events of actions, God foreknew before all eternity, for all things are of God, and his ordering; and hee being infinite, his understanding admitteth no distinction of time: he hath all objects alwayes present: Gods knowledge is certaine, and infallible, so as it is not possible things should fall out otherwise, than he knew; for hee hath his knowledge from himselfe, not from the creatures. Gods fore-knowledge imposeth no necessity upon the events.

1 Pet. 1. 2.

Psal. 139. 27.

Act. 2. 23.

3 Bounty.

Ezek. 33. 11.

Gods vertues in respect of his will are bounty, and justice: Bounty is that, by which out of love, God procureth to every creature the good thereof, and it is common, and particular: common bounty is towards all creatures, even such as offend him, directing them to their naturall good, and sustaining them therein, so long as justice suffereth, *Luk. 6. 36.* God cannot hate his creatures, as his workes, for so they carry a similitude of God, the first cause: and none can hate himselfe, or his similitude, for a similitude is something of himselfe. Gods bounty to his creatures presupposeth not any debt or duty, which implyeth imperfection; and if God were bound to his creatures, he should depend on them, and be imperfect.

Gods bounty which is infinite, giveth creatures good things, of nature, of soule, and body, and of outward things.

Such is Gods bounty, as the creatures suffer no evill, unlesse Gods justice require it, or a greater good confirme it; of this vertue God is called patient, and long suffering.

Particular, or speciall bounty, is that whereby God loved

loved some men (in Christ) fallen into sinne, and furthereth them to eternall salvation. Gods speciall ^{Eph. 2. 4, 5.} bounty, is the first beginning, both of salvation, and of the meanes thereto. This bounty is no inherent quality in us, but wee are the object of it, it is a grace making us gratefull, not finding us so.

Gods Justice is a vertue by which he executeth his love to reasonable creatures, giving rewards to the obedient, and punishment to the obdurate, ^{4 Gods justice.} *Gen 18. 24.*

Gods Justice is essentiall and unchangeable, as hee cannot of his bounty forgive the creatures punishment, unlesse his justice be satisfied.

Gods vertue in respect of his understanding, and ^{5 Truth.} will together, is truth, or veracity, whereby he so manifesteth himselfe to the reasonable creature, both by words, signes, and workes, as indeed hee is, *Revel. 15. 3.*

God hath in himself the patterne of all true things, so that whatsoever in the creature is true, is so because of the first truth in the mind of God.

Truth in God is essentiall, and so unchangeable; *Rom 3. 4.* but truth in man is contingent, and so changeable.

Seeing Gods truth is essentiall, his testimony must needs be authenticke. Hither of Gods vertue, now follow their acts, that is, the exercise & the applications of these vertues, to the manifestation of his glory.

Gods actions are either the decreeing of things, or ^{Gods Decree.} the execution of the decree.

Gods decree, purpose, or counsell, is his purpose of exercising operations about the creatures, and of decreeing them unto their end: God worketh all things after the counsell of his owne will, *Act. 4. 28.*

Whatsoever God doth in time, that hee did decree to doe from all eternity even as hee doth it.

The execution of the decree is an act, whereby Gods ^{Act. 15. 18. Eay 46. 10.} counsell and purpose is shewed forth, and applied to the

the creatures, by an effectuall operation, *Eph. 1. 11.* This is either first, or arising of the first.

Creation.

Gods first operation, or execution of the decree, is the creation of the world, *Gen. 1. 1.* Creation is the first perfect making of all things pure, and good: so the originall word importeth, *Gen. 1. 1.*

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Creation is of two sorts, { Immediate.
Mediate.

Immediate creation, is the making things of meer nothing, *Heb. 11. 3.*

Mediate creation, is the making of things of some former matter, but that matter so rude as that it is no better than nothing, so God created man of the dust of the earth, *Gen. 2. 7.*

Job 41. 2, 3.

Psal. 33. 6.

Creation proceedeth from an infinite power, and therefore excludeth all necessary matters, for though God made man of the dust of the earth, yet did he this not of necessity, but could have made him also of nothing. If God needed any matter to worke upon, his power were not infinite, but should depend on another thing, and not be absolute.

6 Dayes.

The creation of the world was distinguished by the space of sixe dayes, in respect of the effects, and whole world created; and for our better capacity. And for as much as God is above all time, and of infinite power, it is to be thought hee created every thing particular in a moment, saying, *Let there be light, and there was light, Gen. 1. 3.*

1 Day.

In the first day were created the heavens, and the earth, and matter mixt together, and light, *Gen. 1. 1, 2.* Angels, *Job. 38. 7.* minerals, and pretious stones.

2 Day.

In the second day was the out-spread firmament, or heaven, the division of waters above from the waters beneath, *Gen. 1. 6, 7, 8.*

The heavens are threefold, 1 The Aire, wherein are the clouds and the fowles fly, called thereupon the clouds.

clouds of Heaven, Dan. 7.13. and, The fowles of Heaven, Psal. 88. 2 The higher place, wherein are set, the Sunne, Moone, and Starres, *Gen. 1.17. 3* The highest heavens, where Gods glory is moit manifest, and the Angels attend upon his Majesty, *Mat. 6. 9.* hereupon *Paul* mentioneth the third heaven, *2 Cor. 11. 2.* This seemeth to be made the first day, and the Angels, the inhabitants therein, *Gen. 1.1. Job 38.6,7.* The division of the waters was such, that some remained below with the earth, some as the watery vapors, were lift up above the heavens; that is, above the lower region of the aire, wherein they congeale, and after dissolve into raine, snow, and dew.

In the third day was a twofold worke: first, gathering of the nether waters into one place or sea, that the dry land might appeare. Secondly, the bringing forth of herbes, and trees, *Gen. 1. 9, 10, 11, 12, 13.* 3 Day.

In the fourth day was made the Sunne, Moone, and Starres, to give light on the earth, and to be for signes, and seasons, *Gen. 1. 14.* 4 Day.

In the fifth day was a twofold worke; first, fishes: secondly, fowles, *Gen. 1. 22, 23.* 5 Day.

In the sixth day was a twofold worke; first, beasts of all sorts: secondly men, *Gen. 1. 24, 25, 26.* 6 Day.

Man, as touching his body, was made of the dust of the earth; to admonish him to humiliation; his soule was imbreathed of God. The woman, as touching her body, was made of *Adams* ribbe; to admonish man and wife of their conjunction, her soule being also imbreathed.

Man, besides naturall gifts, had also superiority, and carrieth Gods Image, whereof more hereafter. Man.

This whole creation God hath so compact together, as that it is one world, environed about with the heavens; neither have wee ground in Gods

Word, nor in reason to thinke, there are more Worlds than this one.

World.

The world is knit together by the severall parts: the heavens to the fire, the fire to the aire, aire to the Water, water to the earth, so that it is not possible to find any empty place.

The figure of the world is round.

The perfection of the world consisteth in the parts, and degrees: perfection of parts is such, as God sufficiently furnisheth the world with variety of creatures for his glory: perfection of degrees is such, as that all creatures have such force and vertue, as may serve to Gods glory, conservation of the world, and use of man.

The beauty of the world is the wonderfull proper-
tie, shape and colour, which appeareth in all things, the perpetuall succession of things by generation, that plants, and living things dying, are yet continued.

The causes of creating the world were; first, his love towards us: Secondly, the shewing forth of his glory: Thirdly, the fulfilling of his decree.

The end, that God may beknowne, and honoured of his creatures.

The use, for men, generally all, specially the elect.

7 Day.

The seaventh day God made a Sabbath of rest, and of it are to be noted three things, 1 Gods resting from creating: 2 His blessing it above other dayes: 3 His sanctifying it for the use of the Church.

Chiefest creatures which God created, were Angels, and men, in whom hee imprinted his owne divine Image.

Angels were created of God, *Psal.* 148. 15. *Col.* 1. 16. Although it be uncertaine what day they were created, yet it may be probably supposed on the first day.

Angels

Angels are spirits finite and compleat; they are Heb. 1.7. finite, as all other creatures are, and so differ from God the infinite, and uncreated spirit, and they are compleat and full, and so subsisting of themselves, and therein differ from the soules of men, which are incompleat, and Essentiall parts of man.

Angels are in nature more excellent than men, and therefore the most excellent creatures, they are called the sonnes of God, therefore were created in holiness and truth, the Image of God. Dan. 10. 5, 6. Job 1. 6.

The bodies wherein Angels sometimes appeared, were not essentially united with them, as mens bodies be, but were assumed for a time, though it be uncertaine whereof they were made.

The end why they were created, was first, to praise, and celebrate Gods glory, *Psal.* 148. 2, 3. *Job* 38. 6, 7. Secondly, to execute his Commandements, *Psal.* 103. 20. Thirdly, to observe and conserve the creatures, *Psal.* 91. 11. Therefore Angels are mighty, *Psal.* 103. 20. they are swift and nimble, and so fly in their administration: they execute Gods will with all readinesse and cheerefulnesse. *Esay* 6. 6.

They are wise, & of great understanding, *2 Sam.* 14. 20. they are by nature mutable, & can change from good to evill, as they that sinned are an example, *Jud.* 6.

Man the excellentest of all earthly creatures, was made both male and female in the image of God, *Gen.* 5. 1, 2, 3.

Gods Image in man, was the understanding and mind of man, so as he had the full, right, cleare and orderly knowledge of all things created of God, and of God himselfe, so farre as concerned mans happiness: this is manifest by *Adams* naming of all creatures, and by the restoring of Gods Image in us by Christ, which is in all wisdom, and spirituall understanding, *Col.* 1. 9. *Gods Image in man.* *Gen.* 2.

Gods Image was in the will, the perfection whereof was such, as it had a right inclination, and appetite to that which was good, and a free execution of the appetite, or a free will, without impediment inward or outward, *Eph. 4. 24.*

God Image was in the affections, as the sensitive desires of nature, eating, drinking, generation, in love, hatred, that these are mere conformable to truth, reason, and holinesse, *Eph. 4. 24.*

Gen. 1. 25. Gods Image was in the body of man, in that it was perfectly framed, and disposed in the parts, not subject to death, or disease, his stature upright, his proportion most exact, his colour amiable, have nothing whereof to be ashamed; these admirable parts and members, also shadowing Gods vertues, as the eye, Gods all-seeing, the tongue, Gods Word, the hand, his Almighty power.

*Gods Image
in the Soule.*

The soule carrieth an image of the unity of the Godhead, and trinity of persons, in that there is one soule with three faculties; of understanding, will, and memory: the whole man carrieth Gods Image, in that he had the rule, and sovereignty over all the earth, *Gen. 1. 28. Psal. 8.*

The end of the Image of God in man, was the glory of the Creator, and the unseparable joy and delight of man, in his owne similitude and union with God, *Psal. 17. 5 1. Gen. 2. 25. --- 19. 20.*

Paradise.

The place where man was set (with this image of God upon him) was the Garden of Eden, or of pleasure, commonly called Paradise, *Gen. 2. 8.* This Garden seemeth by the description thereof, and the rivers therein, to have beene about Mesopotamia, or Babylon, *Gen. 2.*

In this Garden, watered with a goodly river, God caused to grow every tree, pleasant to the eye, and good for meat, *Gen. 2. 9.*

The

The tree of knowledge of good and evill, was forbidden man to eate, upon the paine of assured death, by eating whereof man should know the difference betweene evill and Good, and how heavie a thing it was to disobey the Commandements of God.

The tree of life was a Sacramentall tree, confirming, and assuring man of Gods grace, favour, and conservation in life for ever, *Gen. 2. 9. Rev. 2. 7.*

In all likelihood, this Garden of Paradise, which is now no where to be found, was defaced by *Noahs* flood, untill which time it was kept, and warded by Cherubins, that men may seeke the paradise which is in the highest heavens, *Gen. 3. 24. 2 Cor. 12. 4. Luk. 23. 43.*

In the Paradise man was employed, first to serve God his Creator, & procure his owne eternall blisse, whereunto hee was fitted with freedome of will for perfect obedience, according to the tenor of the covenant of workes. Secondly, to dresse, and till the garden. *Gen. 2. 16, 17.*

This covenant of workes graven in mans heart, as may be gathered by *Gen. 3. 8. & 4. 6. Rev. 2. 14. 16.* was sealed with two Sacramentall trees; the first the tree of life, assuring life and glory if hee obeyed: the second of knowledge, assuring death if hee transgressed: hitherto of the creation of the world, now followeth the conservation, and government of the same.

Unto the conservation of the world, pertaineth *Worlds conservation.* first the knowledge of God, which is such as he exactly, and fully discerneth all things, what they are, of what sort, what they can doe, and what shall become of them in the end, for from the beginning of the world he knoweth all his workes.

Gods knowledge is not onely in generall, but of *Gods knowledge.* every particular, and of their severall actions, words, ledge. and thoughts, *Psal. 139. 2, 3, 4.* It reacheth to smallest and vilest creatures, *Mat. 10. 30.*

Gods will.

As God knoweth, so he willeth, and appointeth all things concerning the creatures, *Jer. 25. 5, 6, 7.*

Gods Will and appointment extendeth also to beasts, and the vilest creatures, *Mat. 10. 29.*

God manifesteth not all his will concerning his creatures and his dealing with them, *Mat. 24. 36.* so then Gods revealed will, and his secret will are not opposite, but onely members and degrees of will. Gods will is 1 Absolute, 2 Conditionall.

1 Tim. 2. 4.

Absolute, are things absolutely promised, or spoken without condition, on our part: Conditionall, when God willeth any thing of us, but with condition; as hee willeth that all men should be saved, namely if they will beleeve in Christ, *Mat. 28. 20.*

As God hath a determining will, concerning his creatures, so hee hath an appointing will unto them, *Heb. 10. 5, 6, 7.*

Whatsoever God willeth absolutely, and of it selfe, is good, *Jam. 1. 13. Psal. 119. 12.*

*Gen. 45. 5.
& 50. 20.*

God willeth sinnes, not simply, but by accident, as hee knoweth and meaneth to bring good out of them.

*Rom. 1. 19, 20.
2 Tim. 3. 16, 17*

Gods appointing will is wholly manifested in the law of nature, and in the written law.

Gods appointing will pertaines to all men, God would have all to beleeve, as beleeve is a point of obedience, and honour to him; but as beleeve is a grace, and a gift of God, hee willeth not all men to beleeve, but his elect.

Gods providence.

God doth not onely know all things, and prescribe his will, but also his providence, and determinate counsell, reacheth unto all his creatures, *Jer. 10. 23. Lam. 3. 37.* Gods providence extendeth even to the very least things, *Mat. 20. 29. Prov. 16. 9.*

Gods providence consisteth in conserving and governing his creatures; which creatures are of foure sorts,

sorts: 1 some that have being, as heaven and earth:
 2 some that have being and life, as plants, and herbes:
 3 some that have being, life, and sense as beasts, birds,
 and fishes: 4 some that having being, life, sense, and
 reason, as men.

God conserveth in his creatures, their existence, or
 being, and their vertues.

Gods conservation of their existence, is the conti-
 nuing of the substance of the creatures; *In him wee* Act. 17. 28.
live, move, and have our being: moving being not only
 locall, bul the moving of the heart, spirit, reason,
 will, &c.

Gods government is the ordering, and ruling,
 and disposing of his creatures, to his owne pleasure
 and glory, *Psal.* 104. *Esay* 45. 7. *Job* 12. 10.

Gods government in speciall is towards Angels and
 Men, for in them first hee determineth and ordereth
 their actions: secondly, hee giveth them lawes: third-
 ly, hee executeth justice.

God determineth, and ordereth the actions, and
 inclinations of men, moving them, and directing
 them to their end.

Mans actions and inclinations hee moveth and ru-
 leth effectually.

God ordereth them to the good of this life, and of
 the life to come, which is the chiefest good.

God ordereth sinne two wayes; first, by limitation,
 and binding it, that it shall goe no further than hee
 please. Secondly, by turning it against the nature, and
 will of the sinner into good.

Gods providence is double, mediate, and immedi-
 ate; mediate is when he conserveth, and governeth one
 creature by another, as by instruments: immediate is
 when he useth no meanes, or worketh against meanes.

God useth not meanes of necessity, but of pleasure;
 these meanes are not to be excluded from Gods provi-
 dence,

dence, but included: God can use evil instruments for good, against their power and will. The chiefe meanes to governe the world are Angels.

The end of all is Gods glory, *Deus vult gloriam suam necessitate nature sue, non libere.* The foundation of true glory is vertue, or goodnesse.

Gods glory is spoken of two wayes:

1 As an essentiall property of his.

2 As the glorifying of himselfe, so Gods glory consisteth in the knowledge of himselfe.

God when he had created the world, saw all that he had made, and lo it was very good: but after, God looked upon the earth, and loe it was corrupt, for all flesh had corrupted his way upon the earth. It is then now to be minded, how corruption, and evill came into the world.

Gen. 1. 31.

Gen. 6. 12.

Corruption, or Sinne.

Vide

Rom. 5. 12, 13.

14, 17, 18, 19.

Joh. 22. 22, &c

The corruption of the world is set forth by divers names, in respect of truth, it is called lying, or falsehood: in respect of good, it is called evill: in respect of righteousness, it is called iniquity or unrighteousnesse: in respect of Gods law, it is called unlawfulness, or transgression of the law: generally it is called sinne, that is, aberration or missing of the scope or marke: in respect of duty, it is called disobedience, rebellion, defection, or apostasie, disloyalty, perfidiousnesse: in respect of our first estate, it is called a fault or ruine.

The causes of evill, is the changeablenesse of the creatures will.

Evill hath no efficient cause, but a deficient; evill hath neither nature nor substance, for all such are of God, but so is not evill; all such are good, but so is not sinne.

Evill is an accident cleaving unto natures substance, actions, Rom. 7. 21. The creatures were made of nothing, and being of themselves not able to sustaine themselves, have an inclination to come to nothing, if God do not uphold them: so evill is caused of nothing.

Evill

Evill began in Heaven amongst the Angels, and so spread into other reasonable creatures, as men, is called sinne, their fall, and is the privation of Gods Image in them. 2 Pet. 2. 4.
Rom. 5. 16

God himselfe cannot do evill, or be tempted there- to, and he onely hath this priviledge, men and Angels want it. Jam. 1. 13.

The Angels therefore being subject to temptation, were tempted of their owne motions, and willingly gave place to their evill thoughts, and being not sustained of God did fall, *Jud. 5, 6.* Evill Angels,
Job 5. 44.

Though wee know not how many, yet there were many that fell from their heavenly estate; of those many that fell, one seemeth to be the chiefe, and others drawne by, or accompanying him, called therefore his Angels, *Mat. 25. 4.* Mark 5. 9.
Luk. 8. 30.
Eph. 6. 12.

Being false, they could not of themselves rise againe, neither did God minister any grace or helpe unto them, therefore they added sinne unto sinne, and so doe continue sinning still extremely untill the appointed time of their damnation.

The Angels that are false have divers names to denote their evill condition, sometime they are called evill Spirits, lying Spirits, uncleane Spirits, Devill, that is, a calumniator, *Mat. 25. 41.* Sathan, that is, adversary, or fiend, *Job 1. 6.* demons, of their knowledge, *Mat. 9. 34.* waiters, or destroyers, *Deut. 32. 17.* rugged satyrs, of their horrible hew, *Lev. 17. 7.* dragon, and serpent, of their craft and venomous nature, *Rev. 12. 9.* the Tempter, *Mat. 4. 3.* the Malitious one, 1 *Joh. 3.* the Enemie, *Mat. 13. 28.* Roaring Lyon, 2 *Pet. 5. 8.* the Strong-armed one, *Mat. 12. 29.* Prince of the World, *Job. 12. 31.* that ruleth in the aire, *Eph. 6. 12. & 2. 2.* Beliall, the unruly, or without yoke. Esay 18. 10. 2
1 King. 22. 23.
Zach. 13. 2. —

Mans first sinne is first called disobedience, or fall, for the Law was significatively given to testifie man to be subject to Gods Law, and his obedience. And whereas before man walked with a steady foote in Gods ordinance, by this fact hee stumbled, and fell from the seat of integrity. The efficient immediate cause was man himselfe, of his owne free will, without any necessity, inward or outward, transgressing the Law. The efficient cause remote, and mediate, was the Devill tempting man to sinne. The instrumentall cause was the serpent, whose tongue the Devill abused to frame arguments to beguile with. The arguments, or causes to move inwardly were first directly perswading for good, that they should be as Gods. Secondly, perswading from feare of punishment. Adde to these the two qualities in the tree: first, that it was good to eate: secondly,

The Angels that fell to be Devils, and malicious, sought leave of God to tempt mankind, and obtained it, *Gen. 3. 1. with Job 1. 6, 11, 12. and 2. 3, 5, 6.*

The Devill used the Serpent, the subtillest beast of the field, for his instrument, for it could more easily creepe into the garden secretly, and carrieth with it a shew of smooth simplicity: hee first assault the woman, and beguiled her, then by the woman the man, *Gen. 3. 1 Tim. 2. 13.* The woman was stirred to sin by outward meanes, and by inward motions. The outward meanes was partly the alluring words of the serpent, partly the forbidden fruits beauty. The serpens words, after he had made a subtil entrance of communication with the woman, containe 4. horrible evils, 1 Fraud, & imposture, *Ye shall not surely die, Gen 3. 4.* 2 Against Gods Word, and truth, in saying they should not die, if they did eate, but be like Gods, *Gen. 3. 4, 5.* 3 Calumnation of God, as if for envie of mans good, he had forbidden the eating of the

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& more dignity. Sixthly, a beliefe of the Devils impo-
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The causes by accident were both mans afflictions, to be like God, which afflictions God had given him to be used orderly, for Gods actions made in man

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tended to the glorious Image. Secondly, also naturall affection to the savoury tree for conserving and refreshing naturall life, the efficacie of all these causes man could and should have resisted, rejecting the outward, subjecting, and ordering the inward: had hee so done, hee had bene conserved. The matter of this sinne, is the eating of the forbidden fruit, the unlawfulness of the act, being forbidden by Gods Law. The end, or finall cause of evill is done: but the end of the act (as it had a shew of good) was that man might be as God, knowing good and evill.

sought to propagate her sinne, and was the devils instrument to tempt her husband, and he also did eate: there is no mention of the womans perswasion to the man; nor how sinne seised upon him; but the same degrees may be minded in him also, as were in her; this one more especially, his immoderate love and affection to his wife, that made him yeeld so suddenly to her temptation.

Adams sinne yeelding, and falling as it is set downe, Gen. 3. 6. noteth the marvellous force and swiftnesse that is in the first motions of sinne, whose worke even in a moment,

and suddenly, doth deprive of life and grace, even as a mans naturall life is taken away in a moment of an hower, which is many monthes ere it came to the perfection of birth.

It added much to the greatnesse of Adams sinne, that the fruit which hee eate was of the Sacramentall tree, and so hee violate the divine mystery through ambition to be like God himselfe.

It much increased their sinne also, that they had Gods Image, and perfection of grace, not for them alone, but for all their posterity, if they had continued in Gods feare; who lost the same not in themselves onely, but deprived all their seed of these blessings:

blessings: thus our first parents fall was not onely sinne, but the cause of sinne. Thus much of the first sinne, and entrance of it, now followeth a secondary sinne, which is propagation and fruit of the first, and this is of two sorts; first, native corruption; secondly, actuall transgression.

Native corruption, which wee commonly call originall, is that sinne, which man draweth with him from his first origine, or beginning, *Psal. 51. 5.*

This native corruption is called flesh, *Job. 3. 5.* *Gen. 6. 3. Rom. 7. 14.* It is called also lust or concupiscence, *1 Pet. 1. 4. Jam. 1. 14.*

So then not the substance of our flesh, or nature of our flesh is sinne, but the vitious quality adherent, or cleaving thereto.

It is called also, the old man, *Eph. 4. 22.* by this also it appeareth that the naturall flesh, or substance is not sinne, for that it is not put off, nor crucified.

This native or originall is worse than actuall sinne, because it is more largely spread, even unto infants also, which actuall sinne is not, because it is the fountain and cause of other sinnes, *Rom. 7. 20. 23.*

This native sinne is ours two wayes; 1 by imputation; 2 by inhabitation.

By imputation, because *Adam* being the roote of mankind, as hee had Gods image for him and his posterity, so hee lost it from himselfe and his posterity; so that which in *Adam* was personall, unto us is naturall. *Rom. 5. 12.*

By inhabitation, because there dwelleth in us an inclination, and disposition of all the faculties unto evill, *Rom. 7. 20. 23.* For by sinne wee are not barely bereft of Gods image, as reft depriveth man of motion, but this privation, and bereaving, hath within it an inclination of the man to evill; as sicknesse doth both deprive a man of health, and ill affects the patient, for

The first sin was not proper to the first parents, but common to all, who sinned in his loynes. Originall sin.



for sinne is soule sicknesse, *Psal.* 103. 3. *Rom.* 7. 23, 24.

Rom. 7. 17. Originall sinne possesseth the whole man, body, and soule, and spirit, as the image of God was not in the body onely, but in the whole man, so was this contrary privation, *Rom.* 7. 24.

Psal. 51. 5. Native corruption is propagated from parents to children, by reason of the beginning thereof, not properly by it selfe, that is to say, that commeth from the parents to the children, whereof this sinne may arise, namely a disposition to such an evill tempter of the man, as was in originall sinne: There is an impression from the mother to the children, in her wombe, of which impression, this sinne buddeth; as tinder taketh fire, which is not fire it selfe; this impression children draw, as they do naturall diseases, as stone, gout, not the actuall griefes, but impressions, which are the beginnings of them: Though the soule be not in the seed, yet is there in it a dispositive vertue of the body, for the receiving of the soule, which when it is put into the body, it conformed in his

Soule of man.

Gen. 5. 3.

manners thereunto; hence it is that one angry man begetteth another, one harty man another: for though the feet, which is the subject of the gout, be not in the head, nor the soule, which is the subject of anger, be not in the seed, a formative vertue of the naturall members, and a dispositive vertue unto the soule.

The soule is at one instant both created and united unto the body, and deprived of the grace of the spirit, which *Adam* had for all, and lost for all; as actuall sinne is done by the persons sinning, so originall sinne is the sinne of nature, done by the will of the beginning of humane nature: for as one man hath many members, so one mankind hath many persons, and as one actuall sinne done by the hand, and not the reason of the guilt, from the will of the hand, but from the whole heart, from which, as from a fountaine, the

the motions of sinne are derived unto the members, so from the will of *Adam*, which was the beginning of mankind, the whole inordination of nature hath the reason of guilt: and as actuall sinne, which is the sinne of the person, is drawne unto all the members by some personall act, so originall is drawne unto all men, by naturall act, which is generation: and as humane nature is drawne by generation, so the defect of humane nature is drawne also, yet this rather of Gods ordination, than of mans generation, *Rom. 5. Psal 51. 1 Cor. 15. 22.*

Originall sinne remaineth in the baptized, and in the regenerate, and in their posterity, *Rom. 7. 22.* and man begetteth children, not by the spirit, but by the flesh, and therefore hee draweth not the spirit, but the flesh, *Joh. 1. 13. Psal 51. 7.* yet hath not Originall sinne so great degree and efficacie in the regenerate, as in the wicked.

The parts of this native sinne are foure; first, in respect of the mind, want of understanding, a ready inclination to doubt of God and his will. Secondly, in respect of the will, a ready inclination to take hold on, and to performe evill. Thirdly, in respect of the affections, a prone inclination to too much, or to too little, as inordinate anger, love, and the like. Fourthly, in respect of the appetite, a pronenesse to immoderatenesse, as meat, drinke, venery, &c. *Parts of native sinne. 1 Cor. 3. 5. Psal. 2. 13. Rom. 7. 23.*

Actuall sinne is that which floweth from the originall, and that which is so properly called, is the difference from Gods Lawes, unrighteousnesse or disorder of the action from the Law and Will of God. The unrighteousnesse of actions must be discerned, from the actions, and motions themselves, as defects from effects: as a man goeth halting, his halting as it is a moving of the body, or naturall is good, as it is a lame, imperfect, or wrong moving, it is evill & against nature. *Actuall sin.*

Actuall finnes are all actions, inward and outward, contrary to Gods law, in the will, thoughts, purposes, devises, desires, and in the outward members, all our actions aberring from Gods law.

Sinne leaving a spot, or staine in the soule, as the Leopards spot in the skin, Jer. 13. 23.

Sinne distinguished by the causes, are either ignorance, as Pauls persecuting the Church, or of infirmity, as Peter through feare and trouble of mind, denyed Christ, and 3. of malice, as Judas betrayed Christ. 4. of negligence, when a man is not wary of Satrans subtilties. Against ignorance is opposed the revelation of Gods will to man: against infirmity, the strengthening of the spirit, to withstand the assaults of the flesh, the world, and the Devill: against malice is the changing of the stony heart into flesh: against negligence is true and holy feare in the hearts of the Saints.

Actions are twofold,
1 Inward: 2 Outward.

Inward, of the mind, and appetite: Actuall sinne of the minde, is an unrighteousnesse of mans thoughts, as doubtings of Ccd, false opinions, evill imaginations, Jer. 10. 24. Psal. 14. 2, 3. Actuall sinne of the appetite, is the inordinate-nesse of the motions of it, called concupiscence, Jam. 1. 14. Concupiscence remaineth in the regenerate, Rom. 7. 1. The first motions of concupiscence or lust, are sinne, though there be not a full assent of the will.

Outward finnes, are the unlawfulnessse of, and unorderlinesse in outward actions, as in false worshipping of God, swearing, killing, stealing, lying, whoring, and the like.

Sinne is pardonable, or unpardonable; sinne unpardonable is the sinne against the Holy Ghost: other sins are pardonable, not of their owne nature, properly, but of Gods mercy, against whom they are done.

The sin against the Holy Ghost, is the denying of the

the faith, and truth, which was once acknowledged, and this done of meere presumption, and contemned unto the end, without repentance, *Mt. 12. 34. Heb. 6.*

1 Job. 5.

This sinne is onely in the reprobates.

Againe, sinne either raigneth, or raigneth not: raigning sinne is that, which is against manifest conscience, that the sinner doth please himselfe with it, or at least doth not repent for it; *Ro. 6. 12. He that commit- 1 Joh. 3. teth sinne is of the devill;* that is, with will, and delight falleth into it, and continueth in it; Not raigning sinne, is for which the sinner is sorry, and repenteth.

Actuall sinne, imperfectly so called, is sinne of omission, not doing, in respect of our duty to God, men, our selves, *Mt. 23. I was an hungry, &c.*

Sinne against negative Commandements, as not to preserve life, chastity, good name, when a man can; or against an affirmative precept, as when one curseth his parents, are sinnes of omission.

The punishment of sinne comes now to be handled: *Sinnes touching the Angels that sinned, whom God spared punishment, not, but cast them downe into hell, and delivered into chaines of darknesse, to be kept unto damnation, 2 Pet. The devils. 2. 4. Jud. 6. for overthrowing of mankind: Gods wrath was heavy again't Satan, and his kingdome was threatned to be destroyed, and his head crushed, Gen. 3.*

Touching the serpent, Satans instrument, there *The serpent. 7* was a curse above all other beasts, creeping on his belly, eating of dust, and enmity betweene mankind and him.

Touching the punishment of Adam, and his wife, *Adam and his wife.* 1 there was a perceiving with shame, of their nakednesse: 2 Sorrow and paine in diseases, and in labour. 3 Griefe of mind, and pricke of conscience, *Gen. 3.* Adams punishment in speciall, labour and sweat. The

womans punishment in speciall, sorrow of child-bearing.

All mankind. Their outward punishment, casting out of Paradise. The punishment layd on all mankind, was in respect of the mind, and of the body.

Punishments in respect of the mind are these: 1 Ignorance, whereby wee cannot know the truth, nay not often with much labour. 2 Obscurity, and confusion in the understanding. 3 Hardnesse to conceive and retaine things in the memory.

Punishments in respect of the body are, 1 Common weaknesse, and frailties of all men. 2 Speciall disposition to sicknesse, and diseases. 3 Paine and labour, especially in women, paine of child-bearing. 4 Deformity, and want of beauty, and comlineesse, thorough evill proportion of the members, or evill colour. 5 Famine, withholding or taking away the fruits of our lands, chattels, &c. 6 Want, or losse of children. 7 Contentions, emulations, reproaches, infamies, warres among men. 8 Many things against health, good name, goods, and livelihood; yea there is the punishment of deaths temporall, the separation of soule and body, and deaths eternall, separation of soule and body from God, from all felicity and glory, called the second death.

Second death. The second death is to be minded, first for the parts and degrees of it: secondly, for the circumstance of time and place.

The parts and degrees are these: 1 the damned have no communion with God, nor participation of grace, 2 *Thes.* 1. 9. 2 They are united unto Satan, and are partakers of his punishments. 3 They are ashamed and confounded, because their finnes are manifested, *Rev.* 20. 12. 4 They are ashamed, and fret, and envie the felicity of the Saints in Heaven; *Psal.* 112. 10. 5 They are horribly pained and tormented with feeling

feeling Gods wrath; and the worme of conscience. *Mark 9.49.*

The circumstances of time and place, are these; first, of place, which is hell, the bottomlesse deepe, the utter darknesse, *Gen. 16. Luk. 13.21. 2 Pet. 2.* Secondly, of time, and that will ever breake the heart of the damned, (which is eternity) that hee is past hope of ever going out, or having end of his paines, *Mat. 25. 46.* All sinne of its owne nature requireth punishment, *Rom. 6.23.*

Punishment is evill in respect of the sufferer, good in respect of God that afflicteth it justly for sinne.

As sinne hath taken away the agreement with the nature of God, so punishment hath taken away the communion with the felicity of God.

Mans misery is remediable through the mercy of *Tit. 2.11.* God; though God spared not the Angels that sinned, yet the grace of God that bringeth salvation to all men hath appeared.

The remedy of our misery, consisteth of two things. *Mans remedy*
1 A deliverance from sin. Secondly, our reformation for his misery.
on to the Image of God, *Psal. 32.1. 2 Cor. 3.18.*

Our deliverance from sinne containeth foure things. 1 *Pet. 1.2.*

- 1 Election to life eternall, by God the Father.
- 2 Redemption by God the Sonne. *Psal. 130.8.*
- 3 Justification, *Rom. 5.1.*
- 4 Sanctification, and reformation into the Image of God, by the Holy Ghost.

In our first estate wee had two things, Gods favour, and Image. In our fall and misery wee have two things, Satans Image, and Gods displeasure. In our restauration are had two things, reconciliation to God's favour, and restoring of his Image.

God from all eternity did predestinate, appoint *Predestinati-*
and elect some Angels, and some men, to be for ever *on.*
heires of the riches of his grace, and glory, *1 Tim. 5.2.*

1 Pet. 2.8.

God keepeth the Angels that they cannot fall, conserving and increasing their happinesse, *Job. 13. Jer. 22. 40. Mat. 24. 24.*

Election:

Election is of God the Father, *Eph. 1. 2, 3.* and onely some few men are elected unto life, and they out of all sorts, Jewes and Gentiles, *Mat. 20. 16. Rom. 9. 24. Rev. 7. 9.*

Election hath two acts and degrees concerning the end, which is eternall glory, the first of God, then of the creature. Secondly, the meanes to the end, *Rom. 9. 11.*

The first act touching the end, is Gods purpose, to take some men, which were to be created to eternall grace and glory, leaving other some.

*Rom. 8. 30.
& 9. 23, 24.*

The second act is his purpose, whereby hee ordaineth these men, being to fall in *Adam*, unto eternall glory through Christ, *Job. 3. 16. & 6. 47.* The signes, testimonies, and benefits of our election in Christ, are an effectuall calling, the gifts of lively faith, *Act. 13. 43, 45. 2 Thess. 2. 13, 14.*

Justification, *Rom. 8. 30.* and glorification, begun in this life by holinesse, being predestinated thereunto, *Eph. 1. 4.*

*Rom. 8. 29.
Act 13 48.*

That unto which God hath elected us, is first, Adoption of sonnes. Secondly, Sanctification. Thirdly, Eternall life. The first, and onely moving cause of Election, is the good pleasure, and love of God, *Eph. 1. 5. Rom. 9. 18. Eph. 1. 11.* Christ being the ground-worke hereof.

This is further confirmed thus, God is the beginning of his actions, *Rom. 11. 35.* The first beginning dependeth upon no other outward beginning; but God should depend upon an other outward beginning, if he could not elect whom he would, without having respect of their faith: faith is the effect of election, *Act. 13. 48.* therefore it cannot be the cause,

or

or before election. The meanes whereby wee are predestinated, is Jesus Christ, *Eph. 1. 5.* Christ is not the first moving cause, but the meane, for hee is onely Gods Sonne, and we being predestinated to the adoption of Sonnes, have the Sonne-ship by communion with Christ.

Gods election is firme, and immutable, *Esay 46. 10.*
2 Tim. 2. 19.

The meanes whereby wee come to be assured that wee are elected, are these: First, the Gospell teaching, that all truly beleevving shall be saved, *Tit. 1. 2.* and wee knowing wee beleve, assure our selves by the effects of election found in our selves, as effectually calling, faith, justification, sanctification, and good workes. Secondly, by the testimony of Gods Spirit in us, *Rom. 8. 9. 16, 17.* *1 Cor. 2. 10, 11, 12.* *2 Pet. 1. 2, 3.* *2 Cor. 1. 21, 23.* We judge our selves elect by the judgement of faith, which is infallible, *1 Thes. 1. 4.*

Adoption is the first and proper time whenunto we are predestinated, and there is no exceeding benefit, whereof it should not be the effect: as in the Trinity the Father is first, then the Sonne, and the Holy Ghost. In the order of working our salvation: the first is the Father predestinating, the second is the Son redeeming, the third is the Holy Ghost sanctifying. That the Father is first in working, see *Job. 5. 19. 30. & 16. 13, 14.* Adoption being then the worke of the Father, it is before Redemption, and so before Justification, and Sanctification. The first worke of Grace in bringing us to Christ is given by the Father, *Job. 6. 65, & 44. 37, 39.*

Opposite to Election is Reprobation, which is Gods decree, to leave some in their sinne and misery, and for sinne to damne them; or reprobation is Gods decree, to passe by some and not elect them, and to permit those to fall into sinne, and to punish them eternally for sin.

Here

Herein are two acts, 1 Negative: 2 Positive.

Negative, to refuse, or not elect: positive, to punish for sinne: for that from which they are reprobate, is from grace and glory, and that whereto they are appointed, is damnation: the cause of not electing, Gods just pleasure and will, *Mat. 11. Rom. 9.* without respect of good or evill in the creature; the cause of the second act, (damnation) is mans sinne.

God is hee that reprobateth some sinners, *Rom. 9. 18. 1 Thes. 5. 9.* This is also from eternity, *Jud. 4.* and many are passed by and reprobated, *Mat. 20. 16.* The things whereof men are reprobate, are true faith, *2 Tim. 3. 6.* true sanctification, *Tit. 1. 16.* eternall life, *Act. 13. 38.* compared with *1 Thes. 5. 9. & Jud. 4.* The cause of punishing the wicked is their sinne, for justice must needs respect the innocency, or guilt of the creature. The end of reprobation is properly Gods glory, *Prov. 16. 14.*

Esay 46. 10.

The perdition of the Reprobate is also the end, but by accident: unchangeable also is the decree of God. Thus much of Election and reprobation.

Of Redemption.

Wee are redeemed by Jesus Christ, *Gen. 3. 15. Gen. 22. 18. Gal. 3. 16. & 3. 13. Rom. 16. 20.*

By Christ.

In Christ two things are to be considered, 1 his person, 2 his office.

In his person are to be considered two natures, divine, and humane, *Rom. 9. 5. with 1 Tim. 2. 5. and Mat. 1. 13.*

His natures.

Christs divine nature, is the same essence with the Father, and the Holy Ghost, from eternity, *Rom. 9. 5. 1 Job. 5. 20. Heb. 1. 10. from Psal. 102. 25.*

Our Redeemer was to be God, because the greatness of the evill, wherewith men were possessed, could not be taken away but by God himselfe: for Gods wrath being infinite, could not by any creature which is finite, be overcome: He also that must be our Mediator,

tor, must know us, and all our estate, wants, thoughts, desires, which no creature can doe.

Christs humane nature is of the same essence, and substance with the sonnes of *Adam*, 1 *Tim.* 2. 5. *Heb.* 2. 14. It could not stand with Gods justice to punish Christ for our sinnes, if he had not our nature; neither could it have beene satisfactory for us, if it had not beene done by a man.

The union of these two natures, the Godhead, and *Their union.* the manhood to make one person, and mediator Jesus Christ, is the great mystery of godlinesse, God manifested in the flesh, 1 *Tim.* 3. 16.

The manner of union of these two natures, is extraordinary, and therefore hath a peculiar name of Person, or hypostaticall union; and it was by the Godhead, assuming the manhood, as is shewn, *He.* 2. 16.

This humane nature was to be particularly, of the seed of *Abraham*, *Gen.* 22. 18. of *David*, *Pf.* 132. 11. *Al.* 2. 30. of the virgin *Mary*, *Esa.* 7. *Mat.* 1. 23. to fulfill the promises, and to have right to the kingdom of *Israel*, and to be free from originall sinne, which is in ordinary generation, the nature, seed, or blood of the woman was sanctified and formed by the Spirit of God, and thereof Christs flesh created: Christ had the same time, degrees, and progresse, for his formation, as other children have, *Luk.* 1. 26, 36, 39, 56. *Luk.* 1. 35. and 2. 4, 5, 6. when the forming of humane nature was absolute, so as there was the matter, and forme of a man, then was the Godhead of Christ united thereto, by a mysticall and incomprehensible union, *Luk.* 1. *Col.* 2. 9.

The union is most neere, and indissoluble, that Christ from thenceforth for ever continueth God and man in the unity of one person.

The union of natures is not a confounding of them, or of their properties, for the Godhead remaineth

neth infinite, invisible, incomprehensible, the body finite, visible, locall, *Act. 3. 21. 1 Cor. 15. 26, 27, 28.*

Luk. 24. 36.

By this union ariseth the dignity of Christs person above men and Angels, that hee is next to God, or the Godhead it selfe, such is the grace of eminencie by the joyning of these two natures, *Act. 20. 28.*

Phil. 2. 9.

By this union Christs humane nature purchaseth habituall grace, as knowledge, wisdom, holinesse, such as a creature cannot have, *Mark. 13. 32.* This gradation sheweth, Christ as man to have greater knowledge, than men or Angels.

Mar. 20. 18.

From this union is given unto Christ, the highest power of office, as to be head of the Church. In respect of this union, the whole person of Christ is worshipped, though the direct object of worship is the Godhead onely, *Heb. 1. 6. Mat. 4. 10.*

Rom. 1. 4.

From this union ariseth a communion both of the names, and titles, and operations, so as these two natures conjoynd, and distinguished, are called one Christ, Lord, Head, Mediator, King, Priest, Justice, Wisdom. In every work the operations of the Godhead, are Christs operations, as equall with the Father, which giveth an infinite worth, and most perfect force together with the operation of the manhood, unto the worke of mediation, *Act. 20. 28. Heb. 9. 14.*

1 Tim. 2. 5.

From this union also ariseth, figurative and unproper speeches; as when things common to the whole person, are attributed to one of the natures: There is one mediator betweene God and man, the man Jesus Christ, whereas Christ is Mediator as God and man; As also when things proper to one nature, is given to another, as in *Act. 20. 28.* The Church of God which hee hath purchased with his blood, yet blood is proper to man, and not God, *Luk. 24. 39.* Hitherto of Christs person, now of his office, under which name the proper accidents and effects of Christs person be contained.

In

In generall, it is to be Mediator between God and man, *1 Tim. 2. 5.* Without a Mediator man could not be reconciled unto God, nor saved from his wrath, because it was the good pleasure of God, by him to reconcile all things to himselfe, and to set at peace through the blood of his Crosse, both the things in earth, and the things in heaven, *Col. 1. 19, 20.*

*Of Christ
office.*

Mediator.

And because the Majesty of God was offended by sinne, and could not passe it over without punishment, *Rom. 3. 5, 6.*

Christs Mediatorship containeth all the office, and functions, and operations which hee performed for mans Redemption.

By prophesie; first, decerning the cause betweene the parties differing, as an arbitrator. Secondly, relation of covenants and conditions, on both parties, as a messenger. By Priesthood; thirdly, the request or intercession for the offending party. Fourthly, payment or satisfaction to the party offended. Fifthly, effectuell application of the satisfaction. By kingdome; sixthly, by defence, and conservation of the parties satisfied for, from all their enemies, and so sanctification, and restauration of Gods Image.

The office of Mediator requireth both divine and humane nature in one person. God the Father ordained Christ to be the Mediator before the foundation of the world, *1 Pet. 1. 20. Heb. 5. 4, 5.* God continually conserveth Christ in the office of Mediation, *Esay 49. 8.* Christs Mediatorship is eternall, and everlasting, *Heb. 7. 21. Psal. 45. 6.*

In respect of this office our Mediator is called Christ Jesus, a Saviour that is anointed of God, for the Father continually and perfectly filleth his humanity with plenty of grace, sufficient every moment to performe the worke, *Psal. 48. 8.* This anointing

Luk. 4. 18.

comprehendeth collation of gifts unto the humane nature, and ordination to office in respect of both natures; it is the person of Christ, God and man, that is Mediator, *Heb. 9.* and not one nature onely, either Godhead or manhood.

In the administration of this office, though Christs whole person do things, yet must wee distinguish of the worke, or the action or effecting of the worke; for every worke of our Mediator is one, as his person is one, but distinct actions concur, one of the Godhead, another of the manhood, as the body and the soule concur in many workes: as for example, Christ offering himselfe for a sacrifice to God, was a worke, and a function of his office common to both natures, but to accomplish this worke, there concurs a diverse operation, one of the Godhead, another of the manhood; for the manhood suffered the punishment for our sinnes, and the Godhead offered it up a most worthy satisfaction to the Father, *Heb. 9. 14.* The blood of Christ (that was the manhood) which through the eternall Spirit (that was the Godhead) offered himselfe. Hitherto of Christs office in general, now to the severall parts or branches: The parts or branches of Christs office are three, 1 Prophesie, 2 Priesthood, 3 Kingdome.

Christs Propheticall office.

Christs Propheticall office, is a function of his person, whereby he teacheth and informeth his Church, *Job. 1. 18. Act. 3. 22. Deut. 18. 18. Act. 7. 37.* and of this office he is called the Word, *Job. 1. 1.* In this worke of mediation is to be considered, 1 what hee doth in respect of God: 2 in respect of us. In respect of God, Christ the Mediator goeth up into Heaven, *Job. 3. 18.* to receive the lively oracles of life, and speak things as the Father taught him, *Job. 8. 28.* In respect of men he came downe from Heaven, *Job. 6. 38.* to teach the doctrine of the Father which sent him, *Job. 7. 16.* And to give

give unto his Disciples the word which the Father gave to him, *Joh. 15. 15.* even all things that he heard of his Father.

This propheticall office hath two parts: first, the function of teaching: Secondly, the efficacy of things taught.

The function of teaching is, whereby Christ instructeth his Church in things needfull to salvation, *videlicet*, by doctrine, exhortation, dehortation, confession, consolation, reproofe, *2 Tim. 3. 15, 16.*

This worke Christ fulfilled mediately, and immediately.

Immediately in his owne person, when for three *Christ's preaching* years and more, he preached publicly, and privately, with great power of the spirit, *Mark. 1. 14.* Christs doctrine was also confirmed by signes and miracles, which partly belong to his Propheticall, partly to his Kingly office. The summe of Christs Doctrine was the two Covenants or Testaments, the Law and Gospell, *Luk. 4. 18.* He preached the Law, by shewing *Mat. 5, & 6, & 7. chap.* the true meaning and fulfilling it, against the corrupt and false glosses of the Scribes and Pharisees. Again, Christs preaching was more publicke, or more private, *Joh. 8. 20.* publicke, when he taught in the Synagogues, and Temple; private, when apart hee opened the mysteries of the Kingdome of God unto his Disciples. Christ also *Mark. 4. 35.* foretold by the Spirit things to come, as the destruction of Jerusalem, the comming of false Prophets, *Mat. 24.* Antichrist, and the end of the world. Christs preaching was of things present, and of things to come; of things present he taught, & the doctrines of faith to *Joh. 3.* be delivered, good workes to be practised: of things to come, as before. Christ confirmed his doctrine by signes and miracles, by seales and Sacraments, which partly belonged to his Propheticall office, partly to his Kingdome, and Priesthood.

Mediately Christ preached by his servants, which were Angels and men, *Rev.* 22. 16. *1 Pet.* 3. 18, 19, 20. By Angels, as at the giving of the Law; by *Gabriel* to *Daniel*, *Zacharias*, and *John*. And by men before his comming, as Patriarchs, Prophets, Priests, *2 Pet.* 3. 18, 19, 20. After his comming in the flesh, by Apostles, Evangelists, Prophets, Pastors, and Teachers. When Christ sendeth any, hee that receiveth them, receiveth him; and he that refuseth them, refuseth him.

Eph. 4. 11:

2 Tim. 3. 16.

Joh. 16. 13, 14.

The meanes whereby hee furnisbeth his Ministers, are two: 1 the word spoken and written; 2 the Spirit. Thus much of the function of teaching, the efficacy of the things taught, is a vertue whereby Christ worketh in all men by his Spirit, pricking their hearts, illuminating their understanding, changing their affections, working repentance, faith and comfort; these effects hee worketh by his Spirit, which hee sendeth into the hearts of his people, *Joh.* 16. 1.

Christ's Priestly office.

Christ's Priestly office, is whereby hee is ordained to satisfie for the sinnes of the elect, and redeeme them to God, *Heb.* 9. 11, 12.

The workes of his priesthood are foure; first, obedience: secondly, satisfaction: thirdly, intercession: and fourthly, blessing.

Gal. 4. 4.

Rom. 8. 3, 4.

Joh. 17. 19.

1 Touching obedience, Christ having taken upon him our flesh, perfectly fulfilled the Law, that his obedience might be imputed unto us, *Rom.* 5. 19.

Esay 53. 5, 6.

Touching satisfaction, Christ made satisfaction for sinne to Gods Justice, that the elect might be delivered from the guilt and punishment of sin; onely the expiation and satisfaction that Christ made, is the proper and perfect price, that serveth for the sinnes of the world; neither have the workes of sufferings of men or Angels any place herein, *Heb.* 9. 12. The expiation of sinne was made by Christs suffering, *1 Pet.* 3. 18.

Christs

Christs sufferings are, 1 Privation of good, 2 In Christs suffering of evill.

Privation of good, is the want of joy, glory, and happinesse, which otherwise hee should have had, *Joh. 17. 5.* had he not willingly emptied himselfe for our sakes. *Phil. 2. 7.*

Infliction of evill, was all the miseries which hee *2 Cor. 8. 9.*

suffered for our sakes: which we may consider in three ends: 1 the things he suffered in the whole course of his life: secondly, the speciall things hee suffered before his death: thirdly, his death it selfe before his buriall. His sufferings in the whole course of his life, was outward, and inward: his outward sufferings were hunger, *Mat. 4. 2.* *Joh. 4. 7.* poverty, *Mat. 8. 20.* cold, wearinesse, injuries, reproaches, perils, flight into Egypt, and from the Jewes, *Mat. 2. 14. & 11. 19.* *Luk. 7. 34.* *Joh. 15. 20.* *2 Cor. 8. 9.* *Mar. 9. 34.* & 21, 22. *Joh. 8. 48, 59. & 11. 57.* His inward sufferings were, griefe, and sorrow for the hardnesse of mens hearts, ignorance and temptation of the devill, *Mat. 4.*

His speciall sufferings before his death were inward and outward: inward was his trouble, agony, deadly sorrow, wherein the Holy Ghost noteth the passions, feare, amazednesse, agony, or conflict, grievous trouble, neere unto fainting, *Mat. 26. 37.* *Mark. 14. 33.* that his soule was very sorrowfull, even unto death, *Joh. 12. 28.* *Mat. 26. 38.*

Three things are to be considered in sinne, and sinners. First, the turning away from God and his Law. Secondly, the turning into Satan, and the pleasures of sin. Thirdly, the continuance in

This intolerable sorrow in Christs soule arose from the feeling of the burthen of all the sinnes of the elect, and of Gods wrath for them, all which as in one view were set before him, *2 Cor. 5. 21* *Esay 53. 6.* *Psal. 40. 12. & 38. 3.* *Psal. 22. 14, 15.* here was Christs conscience

that sinfull estate. Accordingly in Gods justice or punishment, which God must inflict on sinners, are 3. things to be considered: 1 The losse, and deprivation of Gods presence, and joyes that are in the same, 2 Thes. 1. 9. Psal. 16. 11. 2 The torments and sensible paines answerable to the pleasures of sinne, Rev. 14. 10. 18. 7. 3 The eternity of the torments, in such as never breake off, nor cease from sinne by repentance, and conversion unto God, Act. 25. 18. Rom. 1. 4. which is the state and case of all reprobates: and naturally this was the case of all men; but supernaturally, by the grace of Christ, in the elect, their continuance in sinne is broken off by repentance, and conversion unto God, Act. 25. 18. Ro. 6. 1. 4. Where continuance of sinne is not, there Gods justice requireth not

science afflicting him for the finnes of the elect now made his, the devils and all the powers of hell loading and charging him, Job. 14. 30. the hea- vire and wrath of God laid upon him, Psal. 38. 3. The highest degree of Christs inward afflictions, was on the crosse, when he cryed, *My God, my God, why hast thou forsaken mee*, Mat. 27. 46. The greatest sorrow, feare, trouble, and temptation that possibly could be in humane nature, without being overcome, was in Christ; the Lord would breake him, and make him subject to infirmities, *Esay 53. A& 8. 22. 1 Pet. 2. 24.*

The outward sufferings, was the ignominy, reproach, contempt of men, which he suffered, *Psal. 22. 6. Psal. 69. 20. Heb. 12. 13. Mat. 27.*

The effects of Christs sorrowes in him were these: 1 prayer, that if it were possible the cup might passe from him, *Mat. 26. 39.* 2 More fervencie in prayer, with strong crying and tears, *Heb. 5. 7.* 3 A strong sweate in his agonie, and prayer, like drops of blood falling to the ground, *Luk. 22. 44.*

In this agony the blood in the

eternity of punishment, but only the extremity of it for a time. Christ therefore, suffering but for the elect, whom hee converteth from their sinnes, was not to suffer eternall punishment; but temporary, such as for the extremity of it, and in respect of the dignity of his person, who was God and man, was equivalent to that which the elect should have suffered: hee suffered not for the damned, for why then should themselves also suffer, seeing Christs death is not in vaine? but he suffered for them which otherwise should be damned, his blood was shed for remission of sins, and where sins are remitted, punishment is not inflicted.

Judge found him innocent, and so pronounced him, *Mat.* 27. 78. *Luk.* 23. 4. he was by Herod and his servants mocked, set at nought, cloathed with a robe, and sent away with derision, *Luk.* 23. 11. To appease the rage and tumult of the wicked Jewes, contrary to justice, and the manifestation of his conscience, he was condemned of Pilate, *Mat.* 27. 24, 25, 26. hee was

the veines, was so troubled, the vitall spirits so forcibly urged, that the blood came out of the veines, and skin, the like whereof is never seene nor heard of.

In this his agony an Angell appeared from heaven comforting him, *Luk.* 22. 48. Thus Christ was made inferiour to the Angels, *Heb.* 2. 9.

Other outward afflictions besides the fore-mentioned, he had, which I thus particular.

1 The betraying of him into the hands of the Sergeants, and officers, by Judas, as a cheefe, *Mat.* 26.

2 His leading about the city, as a malefactor, to the high Priests house, to Pilate, to Herod, and backe againe to Pilate, *Mat.* 26. 5. & 27. 2. *Luk.* 23. 2, 8, 9, 10, 11. where by the Ecclesiasticall Judge, he was condemned of blasphemy, and worthy to die, *Mat.* 26. 65, 66. hee was accused to the civill Judge, as an enemy to Cesar, but the

H scoured,

scourged, crowned with thorns, spit on, & buffeted by the Ministers and soldiers, a reed was put in his hand, they bowed the knee before him to deride him, they smote him on the head, that he might prophesie, *Mat. 27. 29, 30, 31.* the Jews cryed out, Crucifie him, crucifie him; Thus they denyed the holy One, & the just, and desired a murthrer to be given them: then was Christ condemned to die, and being led out of the City to execution with two evill doers, hee carried his Crosse himselfe, but being weary and faint, by reason of his agony and scourging, *Simon of Cyren* was compelled to helpe him, *Joh. 19. 17. Mar. 15. 21.* He was hanged upon a crosse by nales that pierced him in his hands, and feet; his death was cursed in respect of God, *Gal. 3. 13.* in respect of man, shamefull; in respect of punishment, painfull; in respect of the extension of the veines, and sinues, and the piercing of them in the hands and feet (where they all met, and were knit together) it was very horrible; hee was hanged betweene two theeves, for more shame, and so was accounted amongst the wicked, being nailed on the crosse; hee endured thirst, reproaches, and scoffings of the wicked, they wagged their heads, and derided him of his faith and doctrine, *Mat. 27. 42, 43.* here he wrestled with the devill, and all his Angels, the powers of darknesse, *Col. 2. 15. Heb. 2. 14.* and by faith with his Father, who seemed to have forsaken him: at the horror, and indignity of this his passion, the sunne was ashamed, and turned blacke, the earth quaked, the rockes rent, and the vaile of the Temple cleft, *Mat. 27. 45, 51.* and at the last hee breathed out the ghost, commending his spirit into his Fathrs hands, and so death seized on him, and separated his soule and body; being dead his side was pierced with a lance, out of which water and blood issued, but his legges were not broken.

Christ

The end of Christs sufferings were partly in respect of God, of himselfe, and of us: as that God the Father, for his wisdom, mercy and justice, might be glorified in the same, Joh. 13. 31, 32. That Christ by suffering might enter into his glory, Luk. 20. that he might bring, and reconcile us unto God, 1 Pet. 3. 18. that hee might know to pity and succour us, Heb. 2. 18. that hee might lend us an example to suffer with him, that he might destroy the devill, that had the power of death, and death in selfe, Heb. 2. that hee might ratifie the two testaments, Heb. 9. that hee might alight sinne, Rom. 6. that we might be married to Christ, Rom. 7.

Christs Kingdome is either essentiall by nature, which he hath common with the Father, and Holy Ghost, *Christs Kingdome.* Prov. 8. 23. 30. or it is the second Persons by dispensation, as hee is God manifested in the flesh, and mediator of the Church, Phil. 2. 6, 1 Cor. 15. 24. Of this latter do we treat of in this place.

The workes and parts of Christs kingly office, are these; 1 Victory for himselfe and us. 2 Glory. 3 The taking of the Kingdome. 4 The administration of the

Christ was to die by effusion of blood, for to be a perfect sacrifice, and to confirme the testament by his death, Heb. 9. 16, 22.

Christ was not a meere patient onely in his death, but an agent also, offering himselfe to God willingly, Heb. 9. 14. Job. 10. 17, 18. Christ himselfe was the Priest, Heb. 9. 1. the sacrifice was himselfe, Heb. 9. 14. the Altar was the eternall Spirit, 9. 1. 14. the fire was the afflictions hee felt in himselfe, and the spirit.

Christs person being God and man, the sacrifice was of more worth, and esteeme, than if all men and Angels had dyed, Act. 20. 28. Therefore was his death, not onely a punishment, but a satisfaction: Christs body was laid in grave untill the third day.

the Kingdome. 5 The resignation of the Kingdome to his Father.

Victory.

Victory, is whereby Christ overcommeth the devill, and sinne, and death, and subdued them under him and his, *Heb. 2. 14. 1 Cor. 15. 54, 57.*

Glory.

Glory, is the exaltation and glorification of Christ, and that of the whole person, but in divers respects, for his divine nature was exalted, not by increase of essence, or of glory, his humane nature was exalted, both by increase and manifestation. Glory is the Kingly dignity, consisting of three things, 1 Putting off infirmities. 2 Glorification of the humane nature. 3 Triumph over enemies.

Putting off infirmities, was when Christ was delivered from all weaknesse of body and mind, which for our sakes hee tooke upon him, as death, paine, hunger, thirst, sorrow, *Rom. 6. 9. 1 Cor. 15. 42, 43.*

Glorification of the humane nature, is its perfection, by assuming new habits, and powers, *Job. 7. 39.*

Christs body was glorified, in that it was made incorruptible, *1 Cor. 15. 33.* firme, strong, nimble, spirituall, splendent, *1 Cor. 15. 43. Mat. 17. 2, 3.* His soule was glorified by the perfection of the understanding, such as in his base estate hee knew not, even all things in all places and times, so farre forth as a created mind is capable of, and by perfection of will, and all vertues that a created will is capable of.

Triumph over enemies, was his resurrection, and manifestation after, *Psal. 68. 1.* This arising againe was the restoring of the humane nature unto life, and the glorious, and powerfull lifting of it out of the grave.

As by Christs sufferings and death hee wrought satisfaction, and justice for his elect, so by his resurrection (as the principall cause) hee conferreth the effectuall application of justice and satisfaction. The efficient

efficient cause of Christs resurrection was God the Father, *Act. 2. 24.* the Sonne, *Job. 17. 18.* the Holy Ghost, *Rom. 18. 11.* The end of his rising is the glory of God the Father, *Rom. 6. 4.* of the Sonne, *Act. 3. 15.* to fulfill propheties and figures, *1 Cor. 15. 4.* to confirme the legall covenants, Do this and live: to justifie us by applying benefits, *Rom. 4. 25.*

The benefits and fruits wee have by his resurrection *Rom. 1. 4.* are these: 1 A full assurance and certainty of faith *Act. 23. 32, 33.* touching him. 2 Full satisfaction for us, as our surety, and our applied justification, *Rom. 4. 25.* and *8. 34.* 4 The gift of the Holy Ghost, to quicken us from sinne, *Rom. 6. 4.* *Eph. 2. 5.* 5 Assurance of our last resurrection, *1 Cor. 15. 12, 20, 22.* *1 Thess. 4. 14.* 6 Certainty of our perseverance in faith, *Rom. 6. 9.* *Gal. 2. 20.* 7 Confidence of our hope, and eternall life, *Col. 1. 18.* *Rom. 8. 17.* & *5. 10.* *1 Pet. 3. 20, 21.*

The forme and manner of Christs resurrection, was, first his soule returned to the body: secondly, the time was the third day: thirdly, the earth trembled for joy, as for horreur at his death. As hee died the sixth, wherein *Adam* was made and fell: so hee rose the first day, wherein the world began to be created. he rose in the dawning, *Mat. 28. 1, 2.* so he was the Sun, and light of the world. As the Angels served him at his birth, *Luk. 2.* so did they at his resurrection; Christ was the first that should rise from the dead, *Act. 26. 23.* *1 Cor. 15.* *Gen. 1. 3, 1.* *Mat. 28. 1, 2.* *Gen. 1. 1, 2, 3* *Mar. 28. 3, 5,*

Object. But some rose before him, raised by the Prophets.

Answer. Their resurrection was actuall, and imperfect, for they died againe afterward, but Christs was perfect, never dying more, nor subject to mortality, *Act. 13. 34.*

The manifestation of his resurrection, was his glorious appearing to his Disciples forty dayes, to confirme

firm their faith, and teaching them things pertaining to the Kingdome of God, *Act. 2.3.*

Testimonies of his resurrection were, 1 Angels, *Mat. 28.3,4 Luk. 24. 2* The watchmen, *Mat. 28.4,11.* 3 His Disciples, to whom hee appeared oftentimes, as to *Mary Magdalen* at the grave, *Mat. 28. 9.* To *Simon Peter*, to two Disciples, in the way to *Emaus*, *Luk. 24. 13.* To the company of Disciples, *Joh. 20.19.* To *Thomas*, *Joh. 20.26.* To his Disciples at the sea of *Tiberias*, *Joh. 22.1.* To *James*, *1 Cor. 15.7.* To his Disciples on the mount at *Galilee*, *Mat. 28.16.* To more than 500. brethren at once, *1 Cor. 15. 6.* To his Disciples on mount *Olivet*, when hee ascended into Heaven. Another testimony was the bodies of the Saints which arose: and propheties of the Scripture, *Luk. 24.25,26. Mat. 27.52,53.*

Christs taking of his Kingdome, was: 1 By ascending into heaven. 2 By sitting at Gods right hand, *Dan. 7.13,14.* Christ in his naturall body glorified, went up in a cloud through the aire, or orbes into the imperiall heavens: by his ascension he also made way for us, and is an assurance that we also shall come thither, *Heb. 10.19. Joh. 14.3.* Also by his ascension, hee furnisseth his Church with gifts of the Holy Ghost, *Joh. 7. 39.*

Christ sitting at his Fathers right hand meaneth a dignity next unto the power of God, and is the highest degree of exaltation: whereby hee fully occupieth his kingdome, gotten by his battell, by representing his enemies, and conserving his Church, *Psal. 101. 1 Cor. 15. 1.* This sitting at Gods right hand, in respect of Christs Godhead, was the restauration of the glory which hee had with the Father before the world was: in respect of the manhood, it is the glorification of him, with the glory he never had before, above all other creatures.

Christs

*Luk. 24.34.
1 Cor. 15.5.*

*Act. 1.4,11.
Luk. 24.50.*

Act. 1.9,10.

*Joh. 15.7.
Eph. 4.8.*

Joh. 17.5.

Christs Kingdome may be considered absolutely, or specially.

His absolute Kingdome, is the rule which he hath over all creatures, whether they obey or not, and it may be called the Kingdome of power, 1 *Pe.* 3. 22. *Mar.* 28. 18.

His speciall Kingdome, is his rule over the Church, which may be called the Kingdome of Grace. The nature of this Kingdome is spirituall, not of this World; the limits of this Kingdome are the ends of the earth, *Psal.* 2. *Psal.* 2. 6. *Heb.* 12. 28. *Esay* 18. 36. *Luk.* 17. 21.

Administration of Christs Kingdome is, 1 His giving lawes; 2 By executing them.

His giving of Lawes are, outward, or inward.

Outward, propounded by the Word, and Ministry. *Luk.* 24. 45.

Inward, by the Spirit, opening the conscience, and giving power to do them, *Act.* 1. 3. *Eph.* 4. 14.

Executing Lawes is, by rewarding good deeds, and punishing evill. Rewards are, 1 Spirituall: 2 Temporall.

Spirituall, are, remission of finnes, victories over temptations, justification, sanctification.

Temporall, are the things of this life with the condition of the Crosse; in the next life joyes of Heaven, *Matt.* 25.

Punishments are, inward, and outward: Inward are griefes, feares, and torments of conscience; Outward, are paines, sicknesses, diseases, and in the next life damnation. The course of administration in all ages, are the opening of the seales, sounding of the trumpets, shedding of the vials, discovery of Antichrist. The great and last worke of his Kingdome, is the last Judgement; the day as hee knew not on earth, so neither wee: the manner will be glorious with innumerable companies of Angels, and flaming fire. The resurrection of the just, and unjust, the change of the living, the separating the good, and evill by the Angels, *Apoc.* 6. *2 Thes.* 1. 7, 8.

Mat. 25.

Angels, the pronouncing of the sentence of mercy to the elect, and of judgement to the wicked : in the end the delivering up of the Kingdome to his Father, that God may be all in all, 1 *Cor.* 15. 24. Hitherto of Christs person and office, next followeth the object, the people upon whom Christ exerciseth his office, whom hee teacheth as a Prophet, redeemeth as a Priest, and ruleth as a King.

The Church.

This people are called his Church, or Congregation, *Eph.* 5. 25, 26, 27.

Object. But Christ is the propitiation for the sins of the whole world, for all men, 1 *Cor.* 5. 15.

1 Joh. 2. 2.

Ans. By the *World* are meant the elect of all ages, & not the Jewes onely, or them that then lived, but the Gentiles also. So, *all men*, are meant, all the elect, 1 *Pet.* 1. 2. & 2. 5, 9, 24. *Heb.* 2. 9. 1 *Thes.* 2. 13. *Mat.* 24. 24. compared with *Jud.* 4.

Object. In *Rom.* 5. 18. it is said, The offence of one man came on all men to condemnation, so the justifying of one is toward all men to justification of life.

Ans. The Apostle maketh *Adam* a type of Christ, that as all that came of *Adam* have sin, & death by generation, so all that came of Christ shall have righteousness, and life through him. *Adam* communicateth his sinne to none, but such as are borne of him : so Christ communicateth his justice to none, but such as are borne of him.

Object. In 2 *Pet.* 2. 1. mention is made of some bringing in damnable heresies, even denying the Lord that bought them; and *Rom.* 14. 15. the Apostle saith, Destroy not him with thy meate, for whom Christ died : so 1 *Cor.* 8. 11. therefore Christ dyed for them that perish.

Ans. All professing faith in Christ, professe to be redeemed by him, and so are to be hoped for of us in charity, untill the contrary appeare; in this respect are they

they said to be bought, and not absolutely.

Object. Adam was redeemed, *Gen. 3.* and in him all mankind, therefore in his loynes all men are redeemed.

Answer. As *Adams* house was the visible Church, embracing the promises, so were they and theirs visibly redeemed in the judgement of men, till the contrary appeared by their sin, as it did in *Cain* and his, *Mat. 22. 24.* but as in the Church many are called, and few elected, so then in *Adams* posterity it soone appeared, *Gen. 4.* and afterward in *Noahs* seed, *Gen. 9. 10.* but justice and sinne are not alike propagated by *Adam*, for all borne *Psal. 51.* of him are partakers of sinne by imputation, and have it inherent in them, but all borne of him are not partakers of his faith, and Christian sanctity, which is not propagated carnally, but by the Spirit of Christ, *Joh. 1.*

The truth hereof is laid downe thus :

Christ saved his people from their sins, *Mat. 1. 21.* *Joh. 10. 15.* *Heb. 9. 15.* & *10. 14.* hee prayed for them and not for the world, *Joh. 17. 9.* Now if Christ ready to die prayed not for the world, but for them which his Father had given him out of the world, then the world is not by him redeemed, that is, the reprobates of the world.

Christ is the Mediator of the New Testament, which is, that God would put his Law in their mindes, and be their God, *Heb. 9. 10.* But such is not the state of many wicked, *2 Thes. 5. 2.* All men have not faith, *Tit. 1. 1.* but the Elect, and they beleevd that Word ordained to life, *Act. 13. 4. 8.* and others beleevd not, because they are none of Christs sheepe, *Joh. 10. 26.*

Christ saith, My sheepe heare my voyce, and I know them, and they follow mee: but all heare not Christs voyce, nor follow him; Ergo, he is not a propitiation for the sinnes of all men in generall, but for the elect

in all places and times, which the Apostle meaneth.

Church.

The word *Church*, is used sometimes more largely, for such an Assembly as professe Christ the King, Priest, and Prophet; which comprehendeth in it hypocrites, and reprobates, as well as Gods elect: in which respect *Paul* saith of the Church of Israel; All our fathers were under the cloud, all passed through the sea, were all baptized unto *Moses*, did all drinke of the same spirituall rocke, but with some of them God was not pleased, 1 *Cor.* 10. 1, 2, 3.

Hypocrites, or reprobates in the Church, are not properly of the Church, but by homonymie of speech, as in the 1 *Job.* 2. 19.

*Eph. 9. 25.
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Strictly, and properly, the Church is the company of them whom the Father hath chosen to life, given to the Sonne to redeeme, sanctifying them by the Spirit, and uniting them together among themselves, by the bond of faith and love.

The Church is considered generally, and particularly: generally, as it comprehendeth all Gods family in heaven and earth, *Eph.* 3. 15. and brotherhood of all Christians, 1 *Pet.* 5. 9. commonly called the Catholicke Church.

Particularly, when companies of Christians are united, and compact together, in particular places, townes, or cities, as *Rom.* 1. 1 *Cor.* 1. *Rev.* 2. & 3. chap.

Justification.

Hitherto I have spoken of two meanes of our salvation, and remedies of our miseries, namely of election and redemption. Now followeth the third, which is our Justification, being the absolution of sinfull man from punishment, because of the satisfaction of Christ the Redeemer, apprehended by faith.

This word *Justification* is used here for Absolution judicall, when God the Judge absolveth the fault of the man, that is accused before him, and pronounceth him just and innocent; and it is opposed to condemnation,

tion, as *Rom. 8. 33, 34.* Wee may not with the Papists understand here Justification to be the infusion of justice. *Rom. 5. 18.*

This iudiciall act is in this life exercised in a mans conscience, wherein God hath his tribunall, mens thoughts accusing or excusing, *Rom. 2. 15.* After this life, it shall be exercised by the sentence of Christ, *Rom. 2. 16.* As sinne is a difference from Gods Law, so justice is a congruence with the Law, both of our nature and actions: and as there is a legall justice inherent in men, by fulfilling the Law, and an Evangelicall justice, by God imputed to him that beleeveth the Evangell, *Rom. 4. 5, 6.* so is there also a legall justification, and an Evangelicall: Legall justification, is from workes done, according to Gods Law, we stand in the tryall of the justice of God, *Levit. 18. 5. Gal. 3. 12.* *1 Joh 3. 4.* *Phil. 3. 9.*

Evangelicall justification is when Gods Law being violated, we are absolved from the sinne and punishment by the grace of God, and mercy of his Sonne apprehended by faith: And by him all that beleve are justified, in all things in which they could not be justified by the Law of *Moses, Act. 13.*

Before the fall legall justice had place, and shall have againe in the life to come: but since the fall in this life the Evangelicall justice is to be sought for. The reason hereof is, that justification by the Law must be upon the full, perfect, & continuall keeping of the same, *Gal. 3. 10, 12.* *Rom. 4. 5.* *Gal. 3. 10, 12.* which is impossible by mans weaknesse, *Rom. 8. 3.*

The Law of God being violated by sinne, his justice must be satisfied first, before any legall justice can be established in us, which being satisfied by Christ, and so wee absolved from our sinnes past, the legall justice beginneth in us againe in this life, but shall not be perfected till the next life. *Psal. 14.* *Rom. 3. 24. & chap.*

Justification is an act undivided, and all at

once, and so it differeth from Sanctification which is done by degrees and parts.

1 Joh. 3. 9.

Justification of a sinner in this life is done essentially but once, though it be often repaired and renewed, as faith once given to the elect, is never quite taken away, for the seed of God remaineth in him; Justification and Faith are most nearly united.

The causes of ju- } Principall: } Outward,
stification are either } Instrumentall: } Inward.

Rom. 3. 24.

The principall outward cause, is the merit, and satisfaction of Christ, Rom. 3. 24, 25. which in respect of us is the meritorious cause, in respect of God it is the cause that is outwardly moving him to pronounce us just.

Both these are true; that we are justified for the satisfaction and merit of Christ, as the outward moving cause, and yet are justified freely of mere mercy, as the inward moving cause.

Object. How can it be said that God freely forgiveth us our sinnes, out of his owne grace, and mercy freely, seeing hee hath required satisfaction to the full of Christ our head, and surety, and without such satisfaction forgiveth no sinne?

Col. 2. 3.

Answer. Though hee forgive it not freely in respect of his Sonne, who was wounded for our iniquities, yet in respect of us that were the sinners, it is free.

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1 Cor. 2. 9.

Answer. His merit was not ours by originall possession, or cleaving in us (as sinne is from Adam) but only by relation and application, and this mere grace, that wee never thinking on any such thing, God found this way for our redemption, Rom. 5. 8, 10. and that he applyeth his Sonnes redemption unto us, that were by no gift or merit disposed to such a thing, Eph. 1. 6, 9. & 2. 8.

As Christs satisfaction is most sufficient and full, so as it is sufficiently, and fully to iustifie us, without any merit of ours, or any other creatures, *Rom. 3. 25.* ^{1st Joh. 1. 7.} 26. Our workes being imperfect have no proportion to the justice of God, neither are they ours, but Gods, due unto him, and proceeding from him: now that which is not ours originally, or by possession, but is wholly owing unto another, by it we can merit nothing to our selves.

The principall inward cause of our justification is both, 1 an effectuall calling, 2 the imputation of Christs merits.

The effectuall calling is the more remote cause of our justification, when God by his Spirit effectually moveth the heart, the understanding, will, and affections, to the acknowledgement of our owne miseries, to seeke deliverance, and to beleve the promise, or grace.

This inward calling of the elect, differeth from outward calling, by the word, whereby God offereth his grace to all in generall. to this inward calling a man is meerly passive, in respect of the beginning, that is, hee cannot any more prepare, or dispose himselfe by strength of nature unto this calling, or justification. Herein therefore the Papists erre, who ascribe to man a preparation to justification, called the foundation of justification, as faith, that is, a certaine generall knowledge, and certainty of the truth of Gods Word: Secondly, an acknowledgement of our finnes. Thirdly, feare of hell: Fourthly, love of God: Fifthly, repentance. Sixthly, hope of salvation which sufficiently prepare a man (they say) to receive justification, but the Apostle saith the contrary, that our sufficiency is of God. *Eph. 2. 1.* *2 Cor. 3. 5.* *Phil. 2. 13.*

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Rom. 8. 10.

2 Cor. 5. 14. 21.
Rom. 4. 5, 8.

teeth the essence and definition of it, which is, when God for union with Christ, doth so apply and make proper Christs merit to us, as if wee our selves had died, and satisfied for our sinnes: As from *Adam* wee draw, 1 guilt, 2 native evill: so from Christ we draw, 1 absolution from guilt, 2 reparation of Gods Image, called Regeneration.

Faith.

The instrumentall cause of justification is Faith, which is taken sometime largely, sometime strictly: largely, faith is taken for an assent to those things written in the Word, called historicall faith: strictly, faith is justifying, or miraculous; justifying faith, is a trustfull assurance, which the Spirit of God stirreth up in the elect, firmly to apply the promises of Gods grace. This faith presupposeth knowledge, Rom. 10. 14. but formally it is assertion towards Gods promise.

Jam. 2.

Rom. 10. 6, 10.
Gal. 2. 20.

Rom. 10. 29.

Faith justifieth not, as it is a quality, passion, or action in us, but as it is a relation, and uniteth us to Christ, whose satisfaction is imputed for righteousness to us, Gal. 2. 20.

Jam. 2. 20.

Faith applyeth the promise to the particular person, and not the generall onely: Gal. 2. 20. 1 Job. 4. 16.

Faith necessarily bringeth forth good workes, yet it justifieth not in that respect, Rom. 4. 5.

The proper object of faith, is the evangelicall promise of grace in Christ, Rom. 1. 16.

Faith hath degrees, increasing, and diminishing, yet the essence and force of justifying remaineth in the least degree, Rom. 12. 3. Mark. 9. 24.

Tit. 1. 1.

Faith once wrought in the elect, can never be utterly extinguished, for faith is of the elect onely, 2 Thess. 3. 2. as the elect cannot perish, neither can their faith, Rom. 8. 38, 39.

The immediate effect of justification knowne, is Adoption,

Adoption, by which the elect do now actually please Gal. 3. 16.
God, as his children and co-heires with Christ.

Another effect of justification, is peace of Conscience, when we perceive our selves absolved from the guilt of sinne, before Gods judgement, and the judgement of our owne conscience, Rom. 5. 1.

Peace of conscience, hath degrees sometimes more, sometimes lesse, Psal. 30. 7. and 51. 12. and 38. 3. From peace of conscience ariseth confidence, that our prayers are heard: Also assurance that our good workes please God; also patient suffering of the crosse, ariseth from the feeling of justification, Rom. 5. 3.

Thus much of our deliverance from sinne, and the misery thereof, also the punishment of sinne, which was Christs worke in himselfe.

Now followeth our Sanctification or, reformation into the image of God, which is Christs worke in us; it is the change of our nature into better, that is, into the similitude of the perfection of God, called also our Glorification, 2 Cor. 3. 18.

Justification, and Sanctification differ thus: Justification, is the imputing of anothers justice, (to wit Christs) Sanctification is the impression of justice, that it may be in us: in Justification there is the satisfaction of Christ; in Sanctification there is the obedience of a Christian: Justice is perfect and absolute, an undivided act at once; Sanctification is a work begun, not equal in all: Justification is first, Sanctification is after; Sanctification: is a separation from filthinesse of sin, from common prophane use, and a preparation, and application to holy use, by the Spirit of God, 2 Cor. 7. 1.

Absolution from sinne is not sufficient to salvation, unlesse there be also a restoring, or putting on of good, called Sanctification, Heb. 12. 14. As Election is the peculiar worke of the Father, Eph. 1. 3, 4. Redemption

of

Rom. 15.16.

of the Sonne, *Job. 2. 1, 2.* so Sanctification is the proper worke of the Holy Ghost, *1 Cor. 6. 11.*

Christ by his obedience, and death hath merited for us the gift of sanctification of the Spirit, *1 Cor. 1. 30.* This he hath merited with God, who for his Sonnes sake giveth us the Spirit, *Gal. 4. 6.*

Eph. 4. 22.

Our Sanctification hath two parts, 1 the putting off the old, which is corrupt, through the deceiveable lust: 2 the putting on the new man, which is after God, created in righteousness, and true holiness.

Eph. 4. 24.

The putting off the old man, is the subduing, breaking, and abolishing of the sinfull disposition, and inclination that is in our nature, *1 Pet. 4. 5.* and of it there be two parts, 1 Death: 2 Buriall of the old man.

Rom. 6. 6.

Death or mortification, is an actuall effect of the application of Christs death, by the holy Ghost (to our nature) whereby our corruption, or body of sin, receiveth a deadly wound, is feeble, and dyeth daily.

Buriall, is the going forward of death, and is an effect of the application of Christs buriall by the Spirit, whereby the old man, our body of sinne, is more and more corrupted, and as it were rotted in the grave, *Rom. 6. 4.*

1 Thes. 1. 6.

Putting on the new man, is when wee take againe Gods habits, and disposition to vertue, and it is called the rising or the quickning of the new man, which is an effect of the application by the Spirit of Christs resurrection, whereby inherent holiness is begunne, and by degrees continually increased, *Rom. 6. 4.* Thus Christs death, buriall, and resurrection, is to us, 1 A gift of justification, *Rom. 5. 15. 18.* 2 A power to mortifie, and quicken us, *Eph. 1. 19, 20.* and *2. 1, 5, 6.* And an example or type to follow in our course of life, *1 Pet. 2. 21.*

The

The subject, or person sanctified, is the justified man. Rom. 8. 30.

The justified person is to be sanctified throughout: particularly, wee are to be sanctified in, 1 The understanding. 2 The will. 3 The affections. 4 The actions. 1 Thes. 5. 23.

The understanding is regenerate three wayes: 1 By teaching and illuminating the mind with necessary knowledge. 2 By perswading the truth of Gods favour to the beleever, Job. 14. 17. Rom. 5. 5. 3 By confirming us in the hope of perseverance, and eternall life, 1 Cor. 1. 22. and 5. 5. Zach. 12. 10.

The will is sanctified by making it right, and ready: Right, when the will is inclined, and carried in a straight course to that which is good, rightly knowne. Ready, when there is a power and faculty to follow, and do the good apprehended, and flee the evill, Rom. 7. 18. 22. 1 Chron. 29. 9.

The affections are sanctified, when our desires of meats, drinckes, and other things, that wee lust after, are moderated, according to Gods Law, and reason, Rom. 13. 13. And when our affections of joy, sorrow, love, hatred, anger, are so tempered, according to Gods Law, and good reason, as wee avoyd all extremities of too much, and too little, and keepe the holy meane, Psal. 13. 9. Psal. 119.

This sanctification is, 1 begun: 2 perfected. Eph. 4. 16. 1

Begun in this life. 1 Cor. 6. 11.

Alwaies in this life there is a mixture of the old man with the new, an inclination to evill by nature, an inclination to good by grace, the flesh and spirit are contrary one to another, so that wee cannot do these things that we would. Gal. 6. 17.

Seeing there is this contrariety in us, wee must resist and fight against sinne continually, in which there must be, 1 A preparation: 2 A conflict.

The preparation is, by taking the whole armour of God, as the shield of faith, the sword of the spirit, Eph. 6. 13, 14. K The

The conflict is the resisting of finfull temptations, arising in us, or suggested any way to us; and the victory is, when wee so resist, as sinne ruleth not in us, *Rom. 6. 14.*

1 Joh. 1. 7. The infirmities, and defects of our sanctification, are forgiven us in Christ.

Psal. 18. 23. Sanctification hath many degrees, sometime more, sometime lesse, *Rev. 2, & 3.* The children of God have some speciall sinne, or sinnes whereunto they are most prone, which they must have most speciall care to mortifie.

Jam. 2. 10. Any one sinne reigning in a man, argueth him to be wicked, and un sanctified, *Ezek. 18. 10, 11.*

The effect of regeneration or sanctification, is good workes, namely, acts and operations, proceeding from a regenerate will, understanding and affections.

In good workes are to be considered, 1 The rule.
2 The partition of them.

Exod. 19. 20. The rule of good workes is Gods Law, comprehended in the ten Commandements, which God gave by voyce, and by writing on 2. Tables of stone at mount *Sinay.*

Commandements.

1 Table.

The 1 Table containeth foure Commandements, informing us of our duties, and good workes towards God.

Exod. 5. 2. The first commandement chargeth us not to be Atheists, without God, *Psal. 14. 1.* Secondly, not to have false gods with the true, *Exod. 20. 23. 1 Cor. 10. 20.* Thirdly, not to have false gods without the true, *2 King. 17. 25.* Fourthly, not to have the true God neare in thy mouth, and farre from thy heart, *Esay. 29. 13. Th. 1. 16.* but requireth us to have Jehovah the true God, and him onely and sincerely to be our God, *Deut. 4. 35.*

The second Commandement forbiddeth us to

make (in Gods worship) any shape, intage, representation or ordinance, whereby to worship God, or to bow downe, or to submit to any such, made by any other, *Act. 17. 29. Mat. 15. 9. Col. 2. 23.* and commandeth us to worship the true God truly, according to his owne prescription.

Deut. 12. 31.

The third Commandement forbiddeth all profanation, and abuse of Gods Name, Word, & Ordinances, and requireth a reverent and holy use, and estimation of those meanes, and instruments, whereby God hath made knowne himselfe unto us, and requireth to be worshipped of us, *Deut. 19. 12. & 23. 21. and 18. 20. Lev. 19. 12. & 24. 11.*

Ecclesi. 4. 17. & 5. 1. Mar. 6.

The fourth Commandement requireth the observation of the due time of Gods publique worship, and of all holy means, whereby we may grow in grace, knowledge, and sanctification, *Act. 15. 21. & 16. 13. & 17. 2, 3.*

Lev. 23. 3. Luk. 4. 16. Esay 56. 2. & 98. 13.

The second Table containeth fixe Commandements, all teaching love and duty to our neighbour.

The first requireth speciall duties to our parentes, governours, and all superiours, that we honour them.

The second concerneth our neighbours life, and good: *Thou shalt not kill.*

The third concerneth his chastity, as our owne: *Thou shalt not commit adultery.*

The fourth concerneth our neighbours goods: that wee steale not.

The fifth concerneth his good name, that we beare not false witnesse, but speake the truth.

The sixth forbiddeth all lust, or desire to any thing that is our neighbours, and requireth us to be contented with our owne: *Thou shalt not covet.*

The summe of these Commandements is, to call men from all naturall corruption, or vice, unto the true God, having him in an unfained love

*Rules touch-
ing Gods
Law.*

above all, and our neighbour as our selves.

Touching the Law of God, these rules are to be considered.

As the Law was given by God, who is most perfect, so in the keeping of it is required absolute perfection, *Psal. 19. Jam. 2. 10. Gen. 6. 4, 5.* This perfection is inward, and outward.

Inward, in the Image of God, expressed in the understanding, will, and appetite of man.

1 Tim. 1. 5.

Outward, in the intire effect of this image shewed in operation, *Rom. 7. 14. Esay 2. 10.*

Unregenerate men are utterly unable to keepe the Law, the regenerate are able to keepe it in part, but but not fully in this life, *Gen. 8. 22. Psal. 14. Eph. 2. 1. Rom. 7. 22, 23. 1. Job. 1. 8, 10.*

Psal. 143. 3.

Seeing the Law cannot be by us perfectly fulfilled, wee may not seeke for justification by the workes of the same, *Gal. 2. 16. & 3. 10, 13. Psal. 39.*

The common use which all men have of the Law, is to bind them to perfect obedience unto God, though they cannot performe it, and to rule their outward actions, and inward motions, that confusion be not amongst men, *Lev. 18. 5.*

Rom. 7. 7.

The speciall use which the regenerate hath of the Law, is, 1 That they may know sin, *Ro. 3. 20. 2* That it might move them to repentance, *Ro. 7. 23, 24. 3* That it might move them to desire mercy in Christ, *Gal. 3. 24. 4* That it may direct their motions, words, & workes, which by the sanctification of the spirit they walk in.

Jam 2. 12.

1 Joh. 5. 3.

Psal. 37. 30, 31.

The speciall use which the unregenerate hath of the Law, is, 1 To torment their conscience. 2 To re-
straine them from outrageous sinnes.

The partition of good workes, whereof the Law is a rule, is that some are referred unto God, some to our selves, some to our neighbours.

Of Prayer.

There appertaineth to the worship and service of God.

God for his perfection, wisdom, power, and goodness, the invocation, and celebration of his name.

Invocation or Prayer, is the lifting up of our minds unto God, as to a most bountifull and good doer, *Psal.* 25. 1. It is also a pouring out of the hearts meditation before God, *Psal.* 62. 8.

In prayer note five essentiall things.

1 Who is to pray. 2 To whom wee must pray, 3 What things are to be asked. 4 For whom we must pray. 5 How wee must pray.

1 The Commandement to pray, is given to Christs Disciples: hypocrites and infidels sometime so pray, as that God heareth them, 2 *King.* 13. 2, 4. 1 *King.* 21. *Mat.* 6. 27, 28. yet Gods people only effectually receive the Commandement, and pray in faith, that is farre from the wicked, but he heareth the prayer of the righteous. *Prov.* 15. 8, 29. •

2 Prayer is to be made to God onely; *Mat.* 6. Say, *Our Father.* *Psal.* 65. 2. *Psal.* 50. 15.

Prayer is to be made holily, according to Gods will, and the directions by him given. 1 *Joh.* 5. 14.

Prayer must be made with preparation, and meditation, *Psal.* 10. 17. *Eccles.* 5. 1. The preface in the form of prayer teacheth thus much, *Mat.* 6.

There must be a feeling of our wants, and a fervent desire of the thing wee would have, *Jam.* 1. 5. The name of prayer, supplication, or desire teacheth this. *Psal.* 51. 17.

Prayer must be in faith, and confidence, as to a Father, that is willing, and in hearing able, *Jam.* 1. 6. It must be in humility as beggers, *Heb.* 11. 6. for God is in heaven, *Eccles.* 5. 1. our kneeling and prostrating our selves sheweth this. It must be in the name of our Mediator. It must be in few words: Bable not much, *Eccles.* 5. *Mat.* 6. No certaine words are limited, 1 *Tim.* 2. 8. 1 *Thess.* 5. 17. In prayer wee must be careful to purge our selves by faith, and repentance, that sinne be not in us before the Lord, *Psal.* 68. 16. 1 *Tim.* 2. 8.

Wee are to pray for others, and not onely for our selves: *Mat. 6. Say, Our Father.*

The things to be prayed for are taught by Christ, in *Mat. 6. & Luk. 11.* whereof there are two parts, 1 Petitions. 2 Confession or blessing. 1 Petitions, there are 6, whereof the first concerneth the principall end of our life and being, which is Gods glory, *Hallowed be thy Name.*

The second concerneth the secondary, and subordinate end of our life, which is our salvation; *Thy Kingdome come.*

The third concerneth the principall meanes to bring us to the foresaid ends, which is godlinesse wrought in us here on earth; *Thy will be done.*

The fourth concerneth the secondary meanes, to bring us to the aforesaid ends, which are the outward blessings of this life: *Our daily bread.*

The fifth concerneth the removall of such lets past, as may hinder us from attaining the foresaid ends, which are our sinnes committed: *Forgive us our debts.*

The sixth concerneth the removall of such lets to come, as may hinder us, which are our future sinnes and relapse; *Lead us not into temptation, but deliver us from evill.*

Confession, blessing, or thanksgiving, is for three things belonging unto God.

1 Kingdome: whereby we acknowledge his Kingly, or Fatherly right, dominion or authority, over us for ever.

2 Power: whereby wee celebrate his might, and ability to doe all that he will for ever.

3 Glory: whereby wee magnifie this most wise, just, and mercifull administration of all things, according to his sovereignty and might, for which hee is to be celebrated for ever.

Amen.

Amen, teacheth us first, fervently to desire the things aforesaid: secondly, to beleve they shall be accomplished.

Hitherto of Invocation, now followeth celebration of Gods name, which is when wee confesse our Lord God his properties, and workes. This done two wayes, by Speech, by Song.

By speech, when rehearfall is made to others, to *Exod. 18. 8.* strangers, and to our children, of Gods powerfull and ^{10.} gracious workes.

By songs, when to our selves, or others, wee celebrate Gods workes, by Psalmes, and Hymnes, and spirituall songs, *Exod. 15. 1.* *Of Singing.*

Songs are of two sorts; suggested to the mind by the spirit and mouth of man, or prescribed by God in his word, *1 Cor. 14. 26.* *2 Chro. 29. 30.*

Songs of holy Scripture are to be sung in the Church; first, because God hath given his Word partly in prose to be read, partly in meter to be sung, *Col. 3. 16.* *2 Sam. 23. 1, 2.*

Songs ministered by the spirit, are to be sung by one, *1 Cor. 14. 26.* Songs by the spirit, unlesse in extraordinary person, are subject to errour, *1 Cor. 14. 29, 32.* Songs of Scripture are authenticke as all other Scriptures are, *Luk. 24. 44.* Secondly, because God hath given men, not onely the faculty of speaking, but also of singing; and all our faculties are to be used, in the praying of God, *Psal. 103. 1, 2.* *1 Cor. 6. 20.* Thirdly, because the Church of old used to sing such Psalmes, *2 Chron. 29. 28, 29, 30.* Fourthly, because all people are exhorted to sing Psalmes, not onely by *David*, but by the Apostles themselves, *Eph. 5. 19.* *Col. 3. 16.* *Jam. 5. 13.*

The manner of singing, is to be holy, reverent, grave, orderly, with understanding, feeling, and comfort, to the edification of the Church, *Psal. 93. 5.* and *9. 7. & 44. & 7. & 93. 2 Cor. 14. 15. 19. 44.* Instru-

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ments

ments of musicke were coannexed to the songs in the Temple, as incense to the prayers, *2 Chron.* 29. Such shadowes are ceased, but the substance remaineth. The times of Psalmes were not prescribed, but left to the discretion of the singers; each country therefore is to use the most decent order and manner of singing, according to forme given, *1 Cor.* 14. 40. *Psal.* 93. 5.

The rules of singing Psalmes are, 1 The glory of God, and celebrating his name, 2 Teaching, instructing and comforting our selves, and one another, *Psal.* 78. *Col.* 3. *Eph.* 5. 3 The allaying of our inordinate affections, of sorrow, griefe, care. 4 The stirring up of good affections in us, as zeale, fervencie, *2 Sam.* 6. 15, 16. *Psal.* 57. 7, 8. 5 Faculty and ease to learne the Lawes of God with delight, *Deut.* 32.

The saving grace of God teacheth us to live soberly, in respect of our selves, righteously towards God, and godly in this present world, *Tit.* 4. 1, 11, 12.

Of mans duty towards him selfe.

Our duties towards our selves are :

1 Love of our selves, as is meet, taught all men by nature, *Eph.* 5. 29. by Gods Law, *Love thy neighbour as thy selfe*; by the law of grace, *1 Cor.* 3. 16. & 6. 19. but immoderate selfe-love is vice, *2 Tim.* 3. 2.

2 Sobriety, or moderation in getting worldly goods; this grace is, contentation with that a man hath, *Heb.* 13. 5. *1 Tim.* 6. 6, 8. Against which is covetousnesse, which pierceth men with many sorrowes, *1 Tim.* 6. 10. Also contempt of Gods blessings is against this grace, *Prov.* 30. 8. *Eccles.* 7. 11.

Eccles. 2. 16.

3 Spending goods gotten, neither sumptuously, wastfully, or niggardly, *Luk.* 15. 14. *Prov.* 32. 15. but to use and expend them moderately, and thriftily.

Eccles. 5. 13, 17, 18, 19.

4 Temperance, in eating and drinking, *Eccles.* 10. 16, 17. Opposite hereunto is gluttony and drunkennesse, which surfeteth the body, and corrupteth the mind; and pining the body with too much fasting, or evil fare. *1 Tim.* 5. 23.

Rom. 13. 13.

5 Con-

3 Constancie, or chastity, in the sober use of marriage, or in the holy use of single life, opposite whereunto is excesse of vengery, whoredome, fornication, and burning lusts, which destroy body and soule, 1 Cor. 6. 18. *Prov.* 5. 8, 9, 11. & 13. 3.

6 Magnanimity or courage in enterprising hard, or laborious things, not being too bold, nor too fearfull, *Prov.* 28. 1. Use of this in the warres, *Esay* 7. 2, 3.

Patience to beare troubles, with an equall and unbroken mind: against which are rash thrusting our selves into danger, tempting God, and feare, anger, impatience; also insensiblenesse of affliction, *Prov.* 23. 35.

8 Modesty in the moderating our desire of honour, and glory, that wee desire it not more than is meet, nor for it selfe, but for our encouragement to good, nor from evill men, but from good, and that it be for vertues sake: against which are ambition and love of vaine glory, and too much contempt or neglect of our owne good name or honour, *Prov.* 22. 1.

9 Diligent labour of the body and mind, in the sweat of our face, but without too much care of the mind: against which are excessive toyle, and sloth, *Mat.* 6. 31, 34. *Eccles.* 4. 8. & 5. 17. *Prov.* 14. 23. & 19. 24. *Ecc.* 10. 18.

10 To moderate our rest, and keepe a measure in sleeping and waking, *Prov.* 6. 9, 10, 11.

Gods Will meaneth either 1 the faculty of willing, or 2 the act of willing, or 3 the object, that is, the thing willed: In the first and second meaning, Gods Will differeth not really from his essence, or being; in the third, it really differeth, as hee willeth other things besides himselfe: In the first and second meaning there can be no cause properly assigned, for there is no cause superiour to God himselfe; in the third meaning, *vid.* the outward object or thing willed, it hath a cause of absolute necessity. God willeth

himselfe onely, but of other things without himselfe, he willeth onely of conditionall necessity, or most freely: of conditionall necessity, because such things as hee actually willeth, hee cannot but will, seeing his will is unchangeable; most free he willeth, because he was indifferent, by himselfe to will this, or that thing without himselfe.

In the third meaning, Gods will may change, as he would of old be worshipped by sacrifices of beasts, but now since Christs death, hee will not so be worshipped, *Joh. 4.* In the 1. and 2. meaning, Gods will is unchangeable, neither doth God begin to will that which before hee would not, nor ever ceaseth to will that which before hee would. So it is one thing for God to change his will, which can never be; another thing to will the change of the thing, which before he would, which is often.

Quest. Seeing Gods will is the first, and universall cause of all things, and that cannot be changed, nor hindered, whether doth Gods will impose a necessity upon the things that hee would have done?

Ans. It doth on some things, but not on all, for seeing his will is most effectually, therefore not only are these things done, which he would have done, but they are done after that maner which he would: now God would have some things done necessarily, and some things contingently; and therefore he hath for some things fitted necessary causes, by force whereof they are necessarily done; and for some things contingent causes, whereby they are contingently done. And seeing his will is unchangeable, and not letted, it followeth that not onely these things are done which hee would to have done, but also those things are done contingently, or necessarily, which hee would have so to be done: so things have such a necessity, as God would they should; to wit, either absolute necessity, or conditionall.

Touching

Touching evil things, neither is it Gods will they should be, neither is it his will they should not be, but it is his will to suffer them to be done: it is not his will that they should be, because they be not good of themselves, but by accident: it is his will to suffer them to be done, because of his wisdom, and goodness, he can bring forth good out of sinfull actions. Things must not be esteemed as they are by accident, but as they are of themselves.

God hath dominion over all things by creation, *Of Gods do-* exercised as a creator: it may be called Lordly power, *minion, and* which he useth, or may use without any intention of *soveraignty.* the good, or profit of the creature.

Secondly, as a King or Father, which power hee useth of his goodness, and sufficient grace, with the intendement of the creatures good also, and then upon maketh atonement with men, that they might serve him, not so much of duty and necessity, as of free, and voluntary obedience: wherefore his commandment hath stipulations or duties required of us, and promises of further good, to be performed unto us: And the covenants of God with men are of two sorts;

1 Legall, when upon condition of present, and continued obedience to all his precepts, hee promiseth life eternall.

2 Evangelicall, when upon condition of repentance, faith, and newnesse of life, hee promiseth forgiveness of finnes, and eternall life through Christ.

Thirdly, as Judge & avenger, which power hee exerciseth, when men forgetting or neglecting his covenant made out of his love, and grace, do sinne, and provoke his wrath, whereupon hee inflicteth punishment on the bodies and soules of sinners. There is not, nor can be imagined, a greater dominion, soveraignty, and power, than the Creator hath over his creatures; for it being absolute, hee may nullifie, and bring to

nothing his creatures, as hee made them of nothing, if he so please, and so long as the creature hath being, he may command it wholly, and every part: and this power and dominion is so proper to God, as it cannot be to any other.

After the sinne of man, there was due to all mankind, Gods wrath, and our eternall punishment: but God pitying our misery, hath restored us by grace in Christ, whereupon ariseth another right, and sovereignty, which God hath over us, not onely as Creator, but as restorer; in which name hee hath power to command, and wee are in duty to obey.

Of Afflictions.

God afflicteth his children:

- 1 For his owne Glory.
- 2 For their good and salvation.
- 3 For the profit of others.

First, for his own glory, Israel was afflicted in Egypt, that his power and goodnesse might appeare in their deliverance.

Secondly, for our good, seven wayes.

2 Cor. 12.

Heb. 4. 15.

Rom. 8.

- 1 To humble us, and keepe us from sinning.
- 2 To worke repentance in us, *Heb. 6. 1 Cor. 11.*
- 3 To make us compassionate towards others.
- 4 To stirre us up to prayer, *Psal. 50. 15.*
- 5 To try our faith and patience, *Jam. 1.*
- 6 To worke in us a loathing of this life, and love of a better.
- 7 To testifie his love unto us, as unto children, *Heb. 12.*

Thirdly, for the profit of others, three wayes.

- 1 That seeing our affliction they might take warning.
 - 2 Seeing our faith and patience they might be comforted.
 - 3 Seeing our deliverance they may be confirmed.
- Two evils we must take heed of when God afflicteth

its, first, that we despise them not, or make no use of them, *Esay 1.* Secondly, that we faint not under the burthen of them. *Prov. 3.*

Feare is sometime by figure, put for the whole worship and service of God: *Esay 29. 13.* with *Mat. 15. 9.* sometime particularly for an affection of the heart shunning evill. *Heb. 12. 1. Of the feare of God.*

Three sorts of feare were in *Adam*, and are yet in the world: 1 The feare which he had in his integrity, which is yet in the Angels. 2 The feare which he had being false into sinne, which is yet in devils, and wicked men. 3 The feare which he had when hee was regenerated, by the promise and grace of Christ, which is yet in all Saints.

1 The feare which he had in his integrity, is whereby he eschewed sinne, and the punishment of sinne, but without sorrow, because hee was without sinne, and free from punishment.

2 His feare, when hee was false from God, was whereby he was afraid of punishment, but without faith, or desire of leaving sinne, and so fleeing from God.

3 His feare when he was regenerate, was whereby he acknowledging his sinne, and Gods wrath for it, he was very sorrowfull for his sinne, committed to the offence of God, and feared to sinne any more, having a care, & desire to eschew all evill, because he knew & felt Gods mercy towards him in Christ. *Prov. 14. 17.*

God is loved in respect of his goodness, as a Father; he is feared in respect of his power, and justice, as a *Mal. 1. 6.*

Lord. The feare of the Lord is to hate iniquity, *Prov. 8. 13.* and by his feare men depart from evill, *Prov. 16. 6.* but the wicked runne into evill, and the feare that is in them is in respect of Gods wrath, and *Deut. 25. 15.* their torment, not hating their sinne, but God, who *Gen. 20. 11.* punisheth them. Godly feare ariseth from the feeling

of Gods mercy. *Pfal. 130. 4.* Sinfull feare ariseth from the feeling of mans misery onely. *Gen. 3. 10.*

Godly feare draweth us neare to him, *Pfal. 57. 7.* but sinfull feare draweth men from God, as *Adam* fled from his presence.

Prov. 18. 14.
1 Pet. 1. 17.

Godly feare is in the Saints continually, *Prov. 23. 17.* Sinfull feare is by fits, when God appeareth, or when his judgements are revealed, *Esay 7. 1. 2.* but oft times the wicked are secure, *Ezek. 8. 12.* Godly feare is joyned with faith, hope, and love of God, *Pfal. 33. 18.* *Prov. 24. 26.* *Jer. 39. 32. 40.* but sinfull is destitute of faith, accompanied with torment, and despaire.

Pfal 94. 1.

1 Joh 5. 4. 18.

Godly feare is an holy affection, whereby we feare to offend God, not only because wee shall be punished, but chiefly because we account it most unworthy, and unjust to offend him, who is most great in power, and good in grace, who hath shewed such Fatherly love, and mercy towards us: To whom be all Glory for ever.

FINIS.



